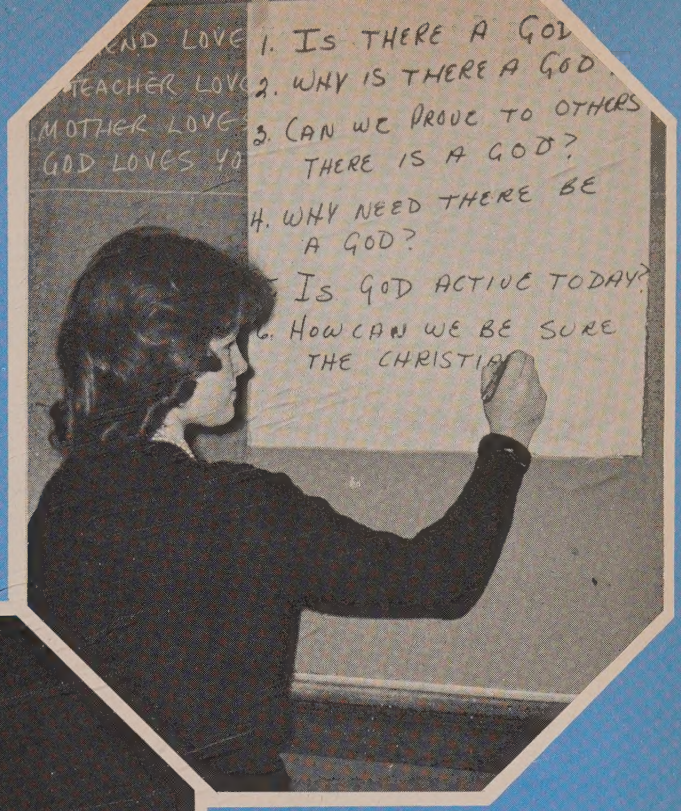
The Lutheran Standard

JUNE 6, 1961 • Vol. 1 - No. 12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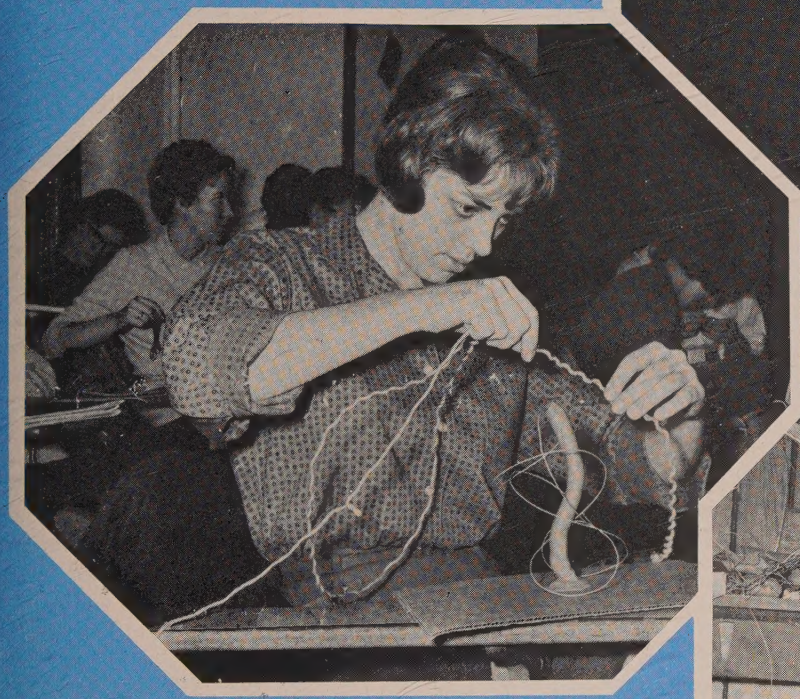
2. WHY IS THERE A GOD
3. CAN WE PROVE TO OTHERS THERE IS A GOD?
4. WHY NEED THERE BE A GOD?
Is GOD ACTIVE TODAY?
How CAN WE BE SURE THE CHRISTIA



What happened when teen-agers were encouraged to write their own church school course

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 JUNE 6, 1961 Number 12

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Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

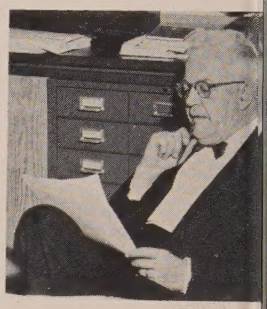
About This Issue...

Planning an issue of THE LUTHERAN STANDARD something like planning a menu. Editors, as well cooks, strive to make their fare tasty and nourishi This calls for a variety of foods or articles, some which may be more appealing to some people than others. The feature section in this issue provides a m of five articles.

* * *

Two of these articles deal with the same subject, auxiliaries of the new ALC. Dr. O. G. Malmin, edi

Eleanor Bockelman



O. G. Malmin

in-chief of Augsburg Publishing House, points out the church somewhat routinely adopts certain orga zational patterns that help it carry out its work. U mately these patterns become a part of the "offic structure of the church. Dr. Malmin, author of "Au iaries Shall Be . . . ," page 12, was a member of the J and helped write the constitution of the new church

The other article on this subject, "What Shall Au iaries Be?" analyzes the function of auxiliaries in the of the church today. It is written by Eleanor Bockelm who is a member of the Board of Youth Activities the new ALC, a position she also held since 1950 in former ALC.

An article on a new way to teach teenagers, anot on a new organization, World Brotherhood Exchan and a first person story by the wife of an alcoholic p vide the variety for this issue.

* * *

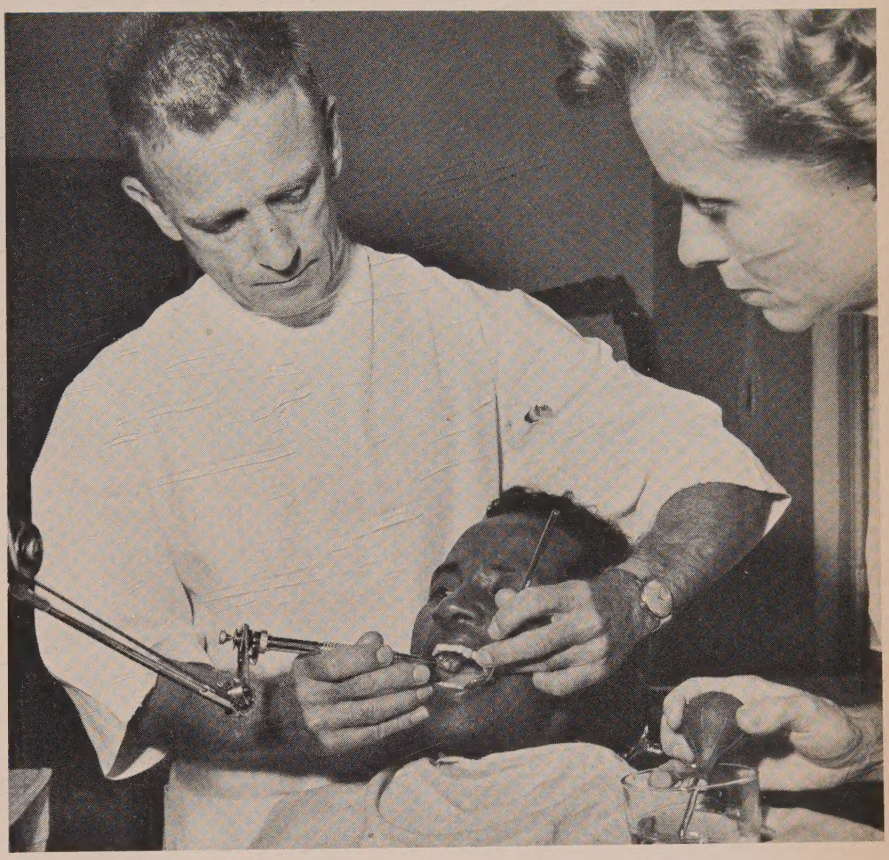
The major special feature of the next issue will seven pages of pictures of the 255 graduates of theological seminaries of the ALC.

Pictures on the cover are related to the article on pages 16 and 17 that tells of an experiment in church school teaching.

WORLD BROTHERHOOD EXCHANGE

By Wilfred Bockelman

A new organization is formed by Lutherans to help relieve suffering in Asia and Africa



Dr. Dorrance Anderson, a dentist from Santa Barbara, Calif., and his wife went to Madagascar at their own expense last summer and spent three months setting up a dental clinic.

IT WAS a church gathering—of sorts, that four-hour meeting in the Pick Nicollet Hotel in Minneapolis on Saturday night, May 6, and there were about 300 in attendance. But it could just as easily have been a meeting of the county medical or dental society, for doctors and dentists far outnumbered the preachers.

Maybe one of the reasons was that you had to pay $5 to attend. If you brought your wife—and most of them did—that meant $10.

But there was no mistake. It was a church meeting even though it was primarily intended for doctors and dentists. They had received special invitations. And they somehow must have surmised that they would be asked for a contribution. The request was high: $1,000—or if that was too much of an immediate strain, then $100 a year for 10 years.

More than that, these doctors and dentists were asked to go to Africa and Asia for three months every two or three years—not only without salary, but paying their own travel costs.

To prove that it could be done, two doctors and a dentist were there to testify that they did it. At least one of them is going to do it again this year.

Dr. Dorrance Anderson, a dentist from Santa Barbara, Calif., told his audience of doctors and dentists that he and his family had gone to the Lutheran mission field in Madagascar for three months last summer to set up a dental clinic. This summer he plans to go to Nepal without his family and do the same thing.

"You may wonder what kind of lucrative practice I have that I can do this," he said. "But really, it's not so lucrative," he added. "It's surprising how much money you can save if you don't smoke or use alcoholic beverages, and don't buy the most expensive cars. My son can't understand why I buy not only least expensive cars but the least expensive of the least expensive."

These people figured prominently at the "kick-off" banquet of the World Brotherhood Exchange. Left to right, Dr. Malvin J. Nydahl, WBE Executive Director Conrad Braaten, Mrs. and Dr. John K. Grotting, Mrs. Nydahl, Dr. Dorrance Anderson, and Mrs. and Dr. Fredrik A. Schiotz. Dr. Anderson is being presented with a plaque, naming him as the first World Brother for his work in Madagascar last year.

Two Minneapolis doctors, Dr. John K. Grotting, a plastic surgeon, and Dr. Malvin J. Nydahl, an orthopedic surgeon, told of their experiences in India, where each spent several months at his own expense to bring healing to the sick.

The guest speaker of the evening was Congressman Walter H. Judd, himself a doctor who spent 10 years as a medical missionary in China.

"No country rises higher than the level of its health," said Dr. Judd, as he called on his fellow doctors to dedicate themselves to the eradication of misery, suffering, and disease in the world. Something must be done to break the vicious circle of disease, ignorance, and poverty in some of the areas of Asia and Africa, he said, and the ones best qualified to do it are those who are motivated by the love of Christ.

Our government alone can't do it, Dr. Judd said. Governments can provide calories and kilowatts, but that isn't enough. Governments can administer, but seldom do they minister. And ministering, the kind that only Christians can do, is what is needed today, said former missionary Judd.

Before the evening was over, eight doctors, two dentists, and one nurse had volunteered to devote several months of their time to this kind of service at their own expense, and almost $7,000 was pledged toward the program.

More pledges and offers of service came in during the week following.

This rather unusual "church meeting" of doctors and dentists in Minneapolis was the "kick-off" banquet of the World Brotherhood Exchange. The WBE is the brainchild of the Rev. Conrad Braaten, formerly pastor of Trinity Lutheran Church, Santa Barbara, Calif. Pastor Braaten, born in Madagascar of missionary parents, spent the first 15 years of his life on the mission field.

In 1942 he entered the military service, and for 10 years he served as a career Army officer in Africa, Asia, the Middle East, and South America. He was commander of a counter-intelligence operation in Germany at the end of World War II. In 1952 he resigned his Army commission to study for the ministry. In 1955 and again in 1959 he organized and directed groups of pastors and laymen on around-the-world tours of Asia, Africa, the Middle East, Iron Curtain countries, and Europe.

Both he and the men with him on these world tours were impressed with the poverty in the underdeveloped countries and the challenge for Christians to find a way to help. This experience prompted Pastor Braaten to send an invitation to a number of men who might be interested in e ing some kind of organization of v assistance to come to Minneapoli a meeting during the constituting vention of the ALC in 1960.

About 50 men met, some flyi from as far away as California at own expense. This was the begi of the World Brotherhood Excha A board of directors was elected, later Pastor Braaten was calle executive director. Before the me the room they had pledged $1 toward the support of the new ganization. One man pledged $6 Dr. Elmer S. Hjortland of Oak Ill., was elected chairman of the b of directors. Dr. Fredrik A. Sc president of the ALC, was named orary chairman. Although the W Brotherhood Exchange is not a ganic part of and does not receive financial support from the AL has the approval of the church, the two work closely together.

In essence, the WBE seeks to recruiting agency, recruiting sp types of persons in four categ for service in communities in and Africa where there are C tian congregations. Especially ne are engineers, agronomists, a husbandry men, and other spe ists in agriculture who will go to or Africa from one to three years, among the people there, and s their knowledge with them to build up their communities.

Of course, much more is de than merely to improve the phy living conditions of these pe These specialists must be motiv by Christian concern. In the fo lands they will be attached to a C tian congregation where their life be a witness. Since they are exp to go at their own expense and v out remuneration, this type of lenge will appeal particularly to who are financially independent— haps men who have already re but who still have years of se left that they would like to giv this worthy cause.

The second group of people t recruited by the WBE are persons those who attended the banqu Minneapolis — doctors, dentists, nurses, who will go for three mo every two or three years on a rota basis so that clinics, dispensaries, hospitals in Asian and African c tries can be staffed continually. A the real purpose is more than jus heal bodies and make dentures. It' Christian witness that is sought—

ors and dentists giving of themselves because of their Christian concern and compassion for others.

A third group of persons sought is carefully selected Christian college students from America who will go to colleges in Asia and Africa and matriculate there. They will form a Christian cell on these campuses and be a witness for their faith.

As its fourth project, the WBE hopes eventually to develop a file of Christians who will be available for overseas service by industry or the State Department. Government and industry are recognizing that they can be represented best in foreign countries by people who have a Christian concern for the people there. The WBE hopes to make available to them a file of individuals who in addition to having the skills needed for these tasks also have a Christian concern permeating their attitude.

The big question, of course, is, will it all work? There are problems—many problems and big problems. Foremost among them is the language barrier. And yet genuine compassion can conquer many barriers. For instance, Dr. Anderson discovered that a dentist can soon learn the words, "open your mouth," "bend over," and "spit out," in almost any language. With these seven words and a dedicated spirit he made an unforgettable impression on the Malagasy people of Madagascar.

Probably an even greater problem is the question whether Americans can adjust themselves to the culture of the Asian or African in the comparatively short time they will be there. They may have the best of intentions but because of ignorance of customs they may do more harm than good. Then, too, some of the volunteers will be captured by the romanticism of the whole plan, but will not be able to stand up under the stern reality of the day by day living under strange circumstances.

Granted, these are all problems, but not insurmountable ones. Anyone accepted for service will have to go through an intensive orientation course that will help him adapt to the foreign situation.

And, of course, there will be some failures, probably followed by the "I told you so" of those who are more impressed with the problems of the program than with the potentials.

In these days when much is made of a call to sacrifice, the World Broth-

(Continued on page 29)

ANNUIT COEPTIS

By Karl A. Olsson

Around the mysterious eye which tops the pyramid on the reverse side of the Great Seal of the United States (which you, dear reader, may observe by looking at the back side of a humble one dollar silver certificate), there are printed in Latin the words *annuit coeptis,* "He (God) has smiled on our undertakings." I shall resist the temptation to comment on the symbolism of the seal. The triangle, the eye, the pyramid have affinities with Masonry which was much in vogue when the seal was designed in 1782; they also suggest the all-seeing eye of YHWH—the Jewish Tetragrammaton, or dreadful Four Letter.

It would be comforting if the quotation were from Scriptures, but it comes, I believe, from Virgil. The undertakings on which God smiled were most probably the Revolution, the successful repulsion of the redcoats, and the establishment of the United States.

I have no doubt that God smiles on our undertakings, that is, that he has much to do with our national successes. Some of our founding fathers were not primarily Scriptural in their piety. It is, for example, hard to trace the religious pedigree of men like Benjamin Franklin and Thomas Jefferson. But whatever their theology, they recognized Heaven's role in their country's prosperity, and this is in their favor.

GOD'S FROWN

But God does not always smile like an indulgent parent. Perhaps we ought to have a sister motto reading, "God has frowned on our undertakings." By which we would mean that God frequently and for our good sends us failure and loss. And by a process which is hard to understand, the smile and the frown often succeed one another like sun and shadow.

Recently our national prestige has suffered some heavy blows. *Annuit coeptis* cannot be applied without irony to our space efforts and our Cuban affairs.

GOD'S WISDOM

In situations like these, it is well to remind ourselves that God moves in a mysterious way and that not infrequently our best national and individual efforts will fail or seem to fail for reasons which we cannot always determine. It is of some comfort to realize that as human beings we are allergic to continued success. Prosperity brings with it not only a fat heart but a stiff neck, a cold eye, an elevated nose, and an insufferable gait. The proud man walks around like a race horse and will not acknowledge that his feet must touch the ground. Worst of all, prosperity often creates the illusion that because we have succeeded in one or two things, we must succeed in all, and because we may know some little something, we must know everything. Out of such boundless pride we act with the assurance but without the compassion of God.

GOD'S LOVE

Because God knows that we are so innately foolish as to confuse ourselves with him, he now and then teaches us our infirmity. The proud man's foot finds a slippery place and lo, he is a man sitting and not an angel flying.

But now by a curious counterpoint several things may happen. The humbled man may decide to inhabit the rubbish heap and to make pride out of his lowliness. Thanking God for his new insight and for the fact that he is no longer like other men, he basks in the frown of God. He becomes offensively meek and mournful, enjoying with a sour-sweet smile the distinction of his martyrdom.

And it is possible that God, in whose presence no flesh should glory, may embarrass and confuse his servant by once more smiling on him and returning him to a blessedness from which he thought himself weaned. So inscrutable is his judgment.

WASHINGTON OBSERVER

by Lambert Brose

Mailbag: Fry, Books, Peace, and Brose

Ever since President Kennedy's White House news conferences have gone on TV, this reporter has been getting unsolicited advice on how to spruce up his performances in asking questions. Even drug store clerks hand out free suggestions with a cup of coffee.

Really, though, all the good-natured (I hope!) remarks are appreciated. And some of the questions from readers are of general interest. The following replies to a few of them may be also. These replies deal with questions about the questions I have asked in the presidential press conferences.

Food for Evangelizing?

Esther Biederman, Fort Wayne, Ind. You're right! the statement by Dr. Franklin Clark Fry, that distribution of government surplus foods as a permanent operation ought to be done by the government, rather than through church and private agencies, is indeed "food for thought." (Feb. 15 news conference.)

I wouldn't presume to speak for Dr. Fry or Lutheran World Relief, of course. However, if you'd like a strictly personal opinion—the proposal, it seems to me, has much merit, for a number of reasons.

First, though, several misapprehensions ought to be cleared up. The matter has nothing at all to do with gifts contributed to church agencies by church members. Obviously, Dr. Fry and his associates in Lutheran World Relief hope these will continue on an ever-increasing scale. Dr. Fry was speaking only about *government* food.

Obviously, too, LWR officials are eager to have as much of this country's food brought to the world's hungry as possible.

Moreover, the head of Lutheran World Relief was not referring to emergency conditions—floods, earthquakes, and so forth. He was talking about a *permanent* program, on a year-after-year basis.

One of the reasons Dr. Fry gave—in his Detroit speech to the National Lutheran Council—for broaching the subject, was this: Lutheran World Relief officials have discovered they cannot guarantee that the neediest cases will always receive the food, a requirement of the U.S. government. This is especially true in Taiwan. LWR feels that a government-to-government operation would be more efficient.

Other considerations that come to mind—and are most likely causing LWR concern—are these:

Is it proper for a church body to use government surplus food to evangelize for its own particular denomination? After all, this food was bestowed by God upon *all* our citizens. (More properly, upon all the world, Christians and non-Christians, Lutherans, Roman Catholics—all of us. However technically speaking, from a national political point of view, it belongs to all U.S. citizens—through the taxes they pay to maintain price supports, and in other ways.)

Then, does it not weaken the witness of a Christian agency when it gets so much of the food it distributes from sources outside the Christian Church?

The impression I got from Dr. Fry's Detroit speech is that Lutheran World Relief is not asking for an abrupt end to government surplus food distribution by church and private agencies. But LWR apparently feels that if this is to become more than a temporary program to meet emergency needs, there ought to be a reappraisal of the policies involved.

Red Two-Cent Books

Henry Kroll, Silver Spring, Maryland. No, I'm not bucking for the job of "book gap director" in the State Department, as you kidded me. (March 23.) But Communists are flooding the uncommitted nations with inexpensive books. Some sell for as little as two cents each. Our U.S. Information Agency, on the other hand, is able to distribute only a trifling fraction of the Communist output. This is appalling.

I agree with you that if the people in the newly-emerging nations continue to read 10 books, let us say, containing the Communist teachi to every one or so with a "der cratic" viewpoint, the fight to v their minds seems almost futile.

The book gap may be even m important in the long run than a existent or non-existent missile gap

It was encouraging to hear President answer that this matter is concern to him; and that the direc of the U.S. Information Agency considering what can be done ab it.

U.N. Peace Corps?

Charles De Vries, Washington, D Glad to hear that you share the c cern about our country going it alo in the Peace Corps. (March 8.) D spite all the money the U.S. has sp on foreign aid, many in the nati we've helped dislike us. One reas missionaries tell us, is that people the newly-emerging nations are tensely nationalistic. Moreover, "t resent any attempt," as one missi ary put it, "at doing something them rather than *with* them."

Working together in the U.N. this project, as you say, would ta away the feeling—justified or no that a nation is sponsoring a pea corps more for its own interests th for the welfare of the local inha tants.

And why shouldn't other countr help pay the cost of this project, c signed for the benefit of the wh world?

I'm glad President Kennedy sa this viewpoint should be considere and indicated that an attempt will made to coordinate the endeav through the U.N., with similar a tivities undertaken by other cou tries.

Brose Not "Too Bright"

Edward Deffner, Madison. Wis. N those weren't copies of our chur paper I was waving (March 2 which the editor wanted me to sell newsmen.

My wife said that at previous pre conferences I had pointed my fing at the President while asking que tions. (She thinks it's O.K. for him point at reporters, but not vice vers So I figured that with my finge curled around a bunch of newspape I couldn't point. Unfortunately – n being too bright—I held the papers my *left* hand, and pointed just as e citedly as ever.

INTERNATIONAL

olberg Warns of Communism

Attempts to make the church subervient to the state are not confined o Communist-dominated areas—there re similar efforts underway in the Jnited States, according to a Luther- n college professor and expert on he East German situation.

Dr. Richard Solberg, who was eligious affairs adviser to the U.S. overnment in Berlin in 1949-50 nd senior representative in Germany or the Lutheran World Federation Department of World Service from 953-56, made the comments in onnection with the Minneapolis howing of the Lutheran movie, *Question 7*.

"The film portrays an effort to make the church subservient to the Communist way of life," he said.

"We can see the same situation becoming prevalent here in this country, where we tend to use religion and the church in order to shore up our democratic way of life."

Instead of confusing Christian faith with "the American way of life," Dr. Solberg maintained, "we do have an understanding of essential human worth which we ought to be interpreting to the world."

Dr. Solberg is chairman of the history department of Augustana College, Sioux Falls, S.D. He served as a consultant for *Question 7*, and has also written a book analyzing the conflict between the church and Communism. The book, *God and Caesar in East Germany*, was published late last month by the Macmillan Co.

WCC Leaders Hail Russ Move

Approval of the Russian Orthodox Church's application for membership in the World Council of Churches has been expressed by both past and present leaders of the Lutheran World Federation.

Joining several other prominent churchmen in calling for acceptance of the application was Bishop Hanns Lilje of Hannover, Germany, immediate past president of the LWF. He hailed the development as "one of the most important events in the history of ecumenical relationships."

The present head of the LWF, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, announced the Russian Church's bid at the annual meeting of the U.S. Conference of the World Council in late April at Buck Hill Falls, Pa. He is chairman of the WCC's Central Committee.

Dr. Fry noted that acceptance of the Russian Church would be the culmination of an invitation made with "the full knowledge and with the general approbation of the charter members of the World Council in 1948."

"Nothing has occurred in the Russian Church to make it less acceptable as a member in 1961 than it was in 1948," he said. "A reversal in the World Council's position would reflect an alteration in our outlook on ecumenicity."

He said every time the WCC broadened its base by increasing its membership, some complications have developed.

"If one wants harmony and achievement," he said, "then make the circle small." But if one believes "this is a mandate laid upon us by God" then the all-inclusive policy should be followed.

Most comment on the application by the Russian Church has been favorable, and it is expected approval will be given when the WCC holds its Third Assembly in New Delhi.

WHO WILL IT BE?
WILL IT BE YOU?
PRIZE TO THE LUCKY WINNER
YOUR NAME BY SENDAI
WITH YOUR NAME INSCRIBED
"THE OPEN DOOR POLICY OF OUR CITY"
ALL WELCOME AT ALL TIMES
PRESENT THIS

The 100,000th serviceman to walk through the doors of the Lutheran Service Center at Awase Meadows, Okinawa, had a pleasant surprise. Airman 3rd Class Jim Holm of Dewitt, Iowa, received a torii as a memento of the occasion. A torii is an oriental prayer symbol. Presenting the torii to Jim is Service Pastor George P. Vojtko, and handing him cookies and coffee is Mrs. James Rommelmeyer, assistant director of the center. The Lutheran Service Center on Okinawa was established in July, 1958. It is open daily until 11 p.m.

New Guineans Helped with Crops

A mission-initiated corporation has helped launch a locally managed economy among the Christians of New Guinea, according to a report by Dr. Theodore P. Fricke, associate director of the ALC's Division of World Missions.

Dr. Fricke said that Native Marketing and Supply Service, Limited, (NAMASU) has been operating two years in an attempt to assist "Christians in transporting and marketing their cash crops as well as supplying goods to their trade stores." Trade stores formerly operated by the mission were turned over to the congregations.

The corporation, which is operated independently of the mission, has assets that include a wharf with three ships, as well as a sizable supply house with officers.

During 1960 the largest number of new members in its history, 20,696, was brought into the church by Baptism, raising the total church membership to 228,551. With a staff of about 605, the Lutheran Mission New Guinea has been called the largest Protestant mission in the world, Dr. Fricke said.

Confirmation Defined

The rite of confirmation does not "mark the termination of a Christian's religious education."

Lutheran theologians and educators from 12 nations meeting at Loccum, West Germany, last month, rejected the idea that confirmation is a graduation from education, and also criticized the common view that confirmation signifies an adolescent's admission to "full" or "adult" membership in the Christian church.

At the four-day meeting ending April 21, they voiced agreement that full and complete membership in the church comes with Baptism alone.

The 40 participants in an international seminar on confirmation sponsored by the Lutheran World Federation stressed that for Lutherans, confirmation is simply a "baptismal remembrance"—a reminder to both the confirmand and the congregation before which he stands, of what happened on the day of Baptism.

They acknowledged that the Lutheran position as they defined it weakened the traditionally strong tie between confirmation and admission to Holy Communion, since every baptized child is entitled to commune, at least theoretically.

They noted that in practice the church could refrain from giving boys and girls their first Communion until they had been adequately instructed as to its meaning. But some advocated that the first Communion age should be around eight or ten instead of on completion of confirmation preparation at 15.

ALC representatives at the seminar were Dr. Gerhard Doermann, professor of Christian education at the Evangelical Lutheran Seminary at Columbus, Ohio, and the Rev. Herbert F. Brokering of Minneapolis, director of confirmation education.

The seminar was organized by the LWF Commission on Education with the cooperation of the Commission on Theology. It was part of a five-year study on confirmation in which the Commission on Education engaged at the request of the federation's Minneapolis Assembly of 1957.

Castro Takes Over Schools

Twenty-two Methodist schools have been nationalized by the Cuban government. Among those taken over by the Castro government was the new Candler University in Havana, the only Methodist university in Latin America.

The Methodist Board of Missions reports that the 22 schools had an enrollment capacity of at least 5,000 students, although no recent enrollment figures have been reported.

The board learned of the nationalization in a telephone call to reliable Methodist sources in Cuba.

Five of the schools nationali were established by Methodist m sionaries more than 50 years a Most of the schools taken over the government were sponsored local Methodist churches in cit and towns.

The Methodist Church in Cuba h a membership of 10,200, a Sunc school enrollment of 11,600, 75 m isters, and 126 churches.

NATIONAL

Census Challenges Church to Change

Unless churches have an effective program to reach those who are under 29 years of age, they are failing to minister to one-half of the United States population.

If they have increased the size of their teenage programs by 70 percent in the last decade, they are merely keeping pace with population growth, and may be behind it in some areas.

Paradoxically, if they have increased by 50 percent their ministry to people over 65, they are only keeping abreast of the rising number of elderly people.

These were among the startling facts laid before a conference on "The 1960 Census and the Churches" conducted in Washington, D.C., under the auspices of the Bureau of Research and Survey of the National Council of Churches.

Vast Migration in U.S.

The 120 national church leaders who attended the conference heard census officials describe the vast migration of the U.S. population that causes one person out of five to change his address each year.

Because of this movement, American churches are facing grave problems of adjustment in the city, in the suburbs, and in the rural areas.

While Americans are moving to the city, to an extent that one-third of all families now live in the 12 largest metropolitan areas of the nation, the population of the "inner city" is declining and drastically changing in character, leaving churches in the inner city in almost as difficult a position as those in declining rural areas.

In suburbia, the problem is one of growth, trying to keep pace with a rapidly rising population, particularly of children and young adults.

The median age of the U.S. pop lation has now dropped to 29.5 yea meaning that anyone who is beyo that age is in the older half of t U.S. population.

The number of teenagers has creased greatly in the last decade a will continue to do so in the ne decade, church leaders were told.

At the same time, the number persons over 65 will continue increa ing. The need of a special ministry them, as to youth, will become mo acute.

"Empty Nest" Period

One aspect of the increase in li span has been a period in late mi dle age to which the title "emp nest period" is being applied by s ciologists. In 1900, the youngest chi born in a family had two chances o of three of being at least a hal orphan before reaching 21. Toda statistically, not only will both pa ents survive, but they can look fo ward to 14 years of life together, the average, after the youngest chil has left home.

This period often comes at the tim of a man's peak earning power, th conference was told, and finds th wife vigorous and eager to be usefu in her community at a time when h family responsibilities are over. great reservoir of manpower can b tapped here by the churches at th same time that an effective ministr is developed for these middle-age Americans, who otherwise may b lonely and frustrated in the midst o the busy suburbs.

The churches, the conferee learned, will have to keep busy ad justing to an incredibly rapid chang in the traditional American scene.

pposes Construction Loans

Strong opposition to extension of e National Defense Education Act provide construction loans to urch-related elementary and sec- dary schools has been voiced in ashington, D.C., by a Lutheran okesman.

Appearing last month before the nate Subcommittee on Education, r. Robert E. Van Deusen told con- essmen that the National Lutheran ouncil opposes federal aid to church- ntrolled schools "whatever the leg- lative context in which it is consid- ed."

Dr. Van Deusen, Washington sec- tary of the NLC's Division of Pub- c Relations, said the Council feels he principle is a basic one and de- rves to be discussed and decided n its own merits rather than being ttached to another bill in which its nportance for the future of Ameri- an education is obscured by other onsiderations."

The education subcommittee hear- ngs were scheduled to consider ex- ension of the 1958 National Defense Education Act to provide long-term, mited construction loans for non- ublic schools.

"The question which confronts the Congress and the American public at his time," said Dr. Van Deusen, "is his: Is it in the public interest to hange the pattern in the direction of dual (or multiple) system of ele- nentary and secondary schools, in vhich church-related schools where eligious indoctrination takes place ecome quasi-public schools, sup- orted by tax funds?"

Catholics State Goals

The church leader pointed out that difference in philosophies is in- olved, with the Roman Catholic Church openly stating its goals of ubstantial public support for its chools.

"Each new proposal is admittedly step toward that goal," he said. Loans for equipment and remodel- ng for certain subjects came first. Now loans for construction of certain lassrooms are being sought. If these re granted, it will be only a short tep to loans for entire school build- ngs. Then grants for salaries of teach- rs in non-religious subjects will be roposed, then purchase of textbooks, hen support of the basic budget."

In another section of his testimony Dr. Van Deusen noted with misgiving "the subtle change in attitude toward the Roman Catholic Church as a result of its insistence on having its schools included in federal aid to education." He said it is hoped, "for their sake and ours" that this does not represent a form of anti-clericalism, from which the country has been free.

Churchmen Study Sex Ethics

A week-long conference of 600 Protestant church leaders from Canada and the United States has been confronted with "the facts of life" by the nation's foremost biological and sociological scientists. The church leaders sought to review teachings on Christian sex ethics in the light of current practices.

Twenty-nine denominations, including five from Canada, sent delegates to the American Baptist Assembly at Green Lake, Wis., last month, to "clarify the distinctive character and responsibility of the Christian family in our culture."

Among the delegates were 19 persons from the ALC, including a district president; staff people from the youth, parish education, welfare, social action, and Brotherhood departments; and lay persons at large.

Goal of the conference, which was called jointly by the National Council of Churches and the Canadian Council of Churches, was to strengthen the church in its ministry to the family, including an effort to "answer persuasively the questions of this generation" on ethics of sexual behavior.

Down-to-earth discussions based on latest authoritative data centered on the subjects of teenage sex attitudes, youth marriages, pregnant brides, marital infidelity, and planned parenthood. The discussions sought to provide "clarification regarding the moral aspects of the newer developments in family planning."

Fry Defines Church Task

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, told Southern Presbyterians, meeting in Dallas, Tex., that the Christian church does not exist to promote any particular kind of economic or governmental system.

"The church of Jesus Christ," said Dr. Fry, "has existed and flourished under every kind of government."

Whenever anyone attempts to use the church for other than its real purpose, he said, the church is distorted.

"The Christian church does not exist to preserve the status quo, no matter how happy you or I are with it," he said.

Dr. Fry said that every denomination is under an obligation to bring its own unique contributions to the ecumenical movement, which does not require the churches to give up their particular traditions and confessions.

THE ALC

Dr. Aasgaard Marks 60 Years

A special anniversary observance honoring Dr. J. A. Aasgaard, president of the former ELC from 1925 to 1954, will be held June 18. The observance will commemorate the 60th anniversary of Dr. Aasgaard's ordination, and will be held at St. John Church, Howard Lake, Minn. (Pastor Helmut E. Piir), at 3:30 P.M.

Members of the ALC are invited to attend the service, at which the ALC's president, Dr. Fredrik A. Schiotz, will speak. Coffee will be served following the service.

St. John Church of Howard Lake is located 45 miles west of Minneapolis, on Highway 12.

Marooned behind the morning mail is Miss Naomi Gieser, registrar for the Luther League convention, to be held in Miami Beach, Fla., Aug. 15-20. The nearly 1,000 registrations that have been received every week lately, have brought the total to more than 10,000. Visitor registrations may have to be closed by June 15, one month earlier than originally planned, since convention facilities will not allow an attendance of more than 14,000. Delegate registrations will be accepted until July 15.

ALC Ends Quarter with 19%

The American Lutheran Church ended the first quarter of its fiscal year on April 30 with $2,989,051.83, or 19% of its budget of $16,102,254.

The 19% corresponds quite closely with what the three merging churches had received last year at the end of the first quarter. The pattern in previous years has been that a greater percentage of the church's receipts come in during the last quarter of the year.

This year's budget is $960,348 higher than last year's receipts. In addition to its 1961 budget of slightly more than 16 million dollars, the ALC is also seeking a Jubilee Thank Offering of $2,000,000, most of which was to have been raised on Pentecost Sunday, May 21.

$5 Million in Dormitories

Nearly five million dollars worth of buildings for six ALC colleges were approved at a joint meeting of the church's Board of Trustees and the Board of College Education on May 17. Of this amount about four million dollars will be borrowed, most of it from the Housing and Home Finance Agency of the U.S. Government.

Although some of the projects approved will require borrowing the total cost, the two boards stipulated that "this action is not to be considered the establishment of general policy regarding loans to be made by educational institutions for the erection of income-producing buildings."

The general policy that had been followed by the Joint Union Committee during the merger negotiations was to allow up to 75% borrowing in the case of income-producing buildings and 50% in the case for non-income-producing buildings, such as classrooms and administration buildings.

Non-income-producing buildings are also under construction at some of the ALC colleges, in addition to the following dormitories and cafeterias that were approved on May 17:

Augustana College, Sioux Falls, S.D.: $880,000 dormitory on which up to $835,000 may be borrowed.

Concordia College, Moorhead, Minn.: $1,000,000 dormitory-food service-bookstore building, all of it on borrowed money.

Pacific Lutheran University, Tacoma, Wash.: $800,000 dormitory, all on borrowed money; and a $300,000 food service building, one-half of which may be borrowed.

Capital University, Columbus, Ohio: $450,000 dormitory, of which $300,000 is to be borrowed.

Texas Lutheran College, Seguin, Tex.: $400,000 dormitory, on which $300,000 may be borrowed; and tentative approval on a $791,000 dormitory, on which $593,250 may be borrowed.

Dana College, Blair, Neb.: $200,000 married students apartment, all on borrowed money.

Family Life Advisors Urged

The Board of Parish Education of the ALC at its meeting last mon recommended that in each congreg tion the committee on parish educ tion name a husband and wife "family life advisors." They wou work with various groups in the co gregation to adapt family life pr grams to the life of the congregatio

The board also stressed the impo tance of learning the "great Luther hymns" as a major coordinating for between church school, Sunday wo ship, and family worship.

South Pacific Reaffirms 'Men Only' Rule

A decision to sustain the action taken at the district's constituting convention which limits lay delegates to the district convention to "*men* who are voting members in good standing in the congregation" highlighted the first convention of the South Pacific District of the ALC, held in Grace Church, Palo Alto, Calif. (Pastor Ray Farness), May 9-12.

The discussion on this question revealed that this district is the only one of the 19 ALC districts which has such a legal prohibition against women delegates, and that the ALC has no restriction against seatin women as delegates to its conve tions. It was also noted that at th convention 51 congregations had n lay delegate and 20 congregatio had no delegate, either clerical or la

The South Pacific District convened in Grace church, Palo Alto, Calif., just a week after the church was dedicated. Seen here on dedication day are, l. to r.: The Rev. Ray Farness, local pastor; Dr. Walter Hellman, executive vice-president of the district; and Richard E. Schorse, president of the 9-year old congregation.

The constituting convention of th South Pacific District resolved la year, by a vote of 136 to 93, to a the executive committee to restud the question of women as delegat and report at the next convention. I its report the executive committe recommended, with one dissentin vote, that the action of the constitu ing convention be sustained.

In the floor discussion some pro ponents of the present stipulation co cerning lay delegates said that th requirement is intended primarily t insure the presence of highly qual fied lay *men* of the type who hav been coming as delegates rather tha to prevent women from serving a delegates. After lengthy discussio the floor sustained the "no wome delegates" by-law by a majority o about 60% of the votes cast.

California College Coming

If the matter of "all male dele gates" ranked first in interest at th convention, it seemed to this reporte that the new California Lutheran Co lege, the apple of the district's eye ranked second.

Time on the convention progra was given to a panel presentation o various aspects of the college's plan and program.

Mr. Ernest Gulsrud, a member o the college's board of regents, re ported that thus far pledges in th

(Continued on page 24

MY HUSBAND WAS AN ALCOHOLIC

"God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

THUS every night in the week, somewhere, someplace, groups of men and women meet. Each meeting is opened with this Serenity Prayer. The gathering is closed in like manner with the Lord's Prayer. It is a meeting of Alcoholics Anonymous.

The chairman of such a group announces a speaker who begins like this. "My name is John and I am an alcoholic"—then he tells his story.

In this case, however, I begin thus.

My name is Jane. I am not an alcoholic but alcohol has deeply affected my life. It was my brother who began drinking at an early age. What does one do? Fred always attended church and Sunday school. He was proud when he was confirmed and he was one of the best pupils in his class. He was active in Luther League and everyone liked him. When he was around, a better time was had.

He started drinking in his late teens and at first people didn't know he had a problem for he was such a charming young fellow. Since alcoholism is progressive, things got worse. He completely wrecked two new automobiles, his job was at stake, and he was helpless. However, he was never arrested during this period although there were times when our parents wished this to happen, thinking it might do some good. It usually ended in a phone call from a local bar to come and get him.

Our father and mother tried in every way to help him. They talked over the problem with our pastor who understood and gave all the comfort and assistance he could. Fortunately Fred was not married so there was no wife or children to complicate the problem.

Only the immediate family of an alcoholic know the misery and heartache such a person can cause.

We didn't realize then what we know now, that alcoholism is a sickness and should be treated as such. We found, however, that an alcoholic desperately needs help and that he really does not want to do the things he does. He suffers under a compulsion that he cannot resist.

To our aid came Alcoholics Anonymous, a God-inspired program leading one to a new way of life. What is it?

> "It is a fellowship of men and women who share their experience, strength and hope with each other that they may share their common problem and help others to recover from alcoholism."

They must be sincere and ask God to help them, then make an earnest effort themselves to conquer the problem. It is not a complicated procedure. They must have a real desire to stop drinking. Help for them is offered in "The Twelve Steps" which formulate the program.

1. We admitted we were powerless over alcohol . . . that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked him to remove our shortcomings.

8. Made a list of all persons we had harmed and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of

(Continued on page 18)

"Auxiliaries Shall Be..."

By O. G. Malmin

A half a century ago a ladies' aid or a Luther League brought out the whole family.

OF COURSE AUX
ILIARIES HAV
'BEEN' FOR
LONG TIME . . . BU
NOW THE CON
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THAT THEY 'SHALL
BE . . .'

THAT'S what the Constitution of The American Lutheran Church says: "Auxiliaries shall be . . ." True, it says a good deal more than that, but the first three words of the article dealing with auxiliaries do lay down a principle, namely, that they shall exist, and thus, by inference, have a being of their own.

So let's think about the auxiliaries of the church a bit. Not about them in particular—a further article by another writer will do that—but about, shall we say, the reason for their being. Whenever you say that any thing in the organized church shall *be* you should be able to say *why*. With today's proliferation of organization, let's not give being to something which does not need to be. So, not to belabor the point, the auxiliaries shall be, because the church believes that they need to be, for the good of the church.

So there are auxiliaries in the American Lutheran Church: youth organizations, women's organizations, men's organizations. There have been such, of course, in the congregations for years on end, and the birth of a new church did nothing to change them essentially. Yet "something new has been added," in that the constitution recognizes it as one of the prerogatives of the church to establish auxiliaries as a church-wide entity, and to define each such church-wide auxiliary in its relation and responsibility to the church itself. In miniature, the relationship there fixed also exists at the local level, the conference level, and the district level. And what really counts is the auxiliary at the congregational level.

The concept of the auxiliary implies the existence of organizations having auxiliary status. Organizations—what a flood of memories comes as one thinks back over the history of the church! It may help us to understand better the principle that "auxiliaries shall be . . ." if we remind ourselve how "auxiliaries have been . . ."

Who among those who read th can go back with me to the ladie aid of days which were actually pos pioneer? Say 45 to 50 years ago. fine summer afternoon. An oper country congregation. (Will you l it be in northern Iowa so that I ma feel at home?) The pastor drives u in his buggy drawn by a too-spirite team of broncos. His 10-year-old so is along, this being summer vacation Perhaps, indeed, the preacher's entir family is along—fittingly, since most c the congregation, irrespective of sex c age, is more than likely to be presen having arrived ahead of the preache who had the longest distance to come

Eating came first—an arrangemer which suited the preacher's son exce lently. Nor was this a "light collation' These were stout hearts and hungr bodies with which the hostess had t contend. So the fare was in accorc Flies were somewhat abundant in th

myard, and the chickens took an ive interest in the proceedings. oney played little part – memory y be doing tricks when it conjures a dime or at the most a quarter, t necessarily per person, more likely r family.

Then to the "program." There was mn singing (in my memory, in orwegian). There was Scripture and ayer, the pastor doing it. And there us "reading aloud," also usually by e pastor. (One dear old lady, scanng the minute book of the ladies' aid her childhood, came across the tement, "The pastor read aloud," d commented, "Well, how else uld he read if we were to hear m?") It might be something from e week's issue of the church paper, from some other magazine, or from book. It might be an edifying story, devotional article, or most likely, me wonderful tale about foreign issions and missionaries.

And that was it. Along toward the ank of the afternoon, with chores id milking approaching, the gathering broke up. Teams were hitched to buggy, surrey, or wagon and the trek homeward began. And so one of the auxiliaries which "was" had met. Next month it would meet again, at a different place, but with about the same things to eat, similar hymns to sing, and something else for the pastor to "read aloud."

As to other "auxiliaries." Well, there was the young people's society, of course. It was similar, yet not the same—except for those in attendance, because pa and ma and all the children usually came to its meetings, too.

This was usually a Sunday meeting, customarily held in the evening. And it might not be in a home. In the highly modern churches (I am still speaking of the country) where lights —kerosene, self-manufactured gas, and ultimately "Delco generator" electricity—had been installed, it might even be held in church. In some ultra-progressive congregations, the church had been raised and a basement dug. In such a case eating could take place in the basement after the "program" had been held in the sanctuary.

Yes, the "program." The young people might have a part—music, "pieces," what not. But the pastor held sway in this auxiliary, too. He probably conducted the Scripture reading and offered the prayer. Quite likely he "gave a talk," "delivered an address," or had even prepared a "lecture" on a pertinent subject. And so that auxiliary, too, had met.

Now, how about the men? The writer has to admit that his memory is completely blank on that score, and he has to conclude that there were no "men's societies" in the parish to which his father ministered. Actually, there was little need of them. Didn't the men attend both ladies' aid and young people's society?

Don't laugh; smile if you have to, but smile gently and understandingly, please. For in that part of what is now called the Upper Midwest, these were "post-pioneer" days, only a scant generation removed from homesteading and first-settler days.

Make no mistake about it: intelligence was high and common sense

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THE CHURCH CAN STILL BE THE CHURCH WITHOUT THEM - - JUST AS A PERSON WITHOUT ARMS AND LEGS, HANDS OR FEET IS STILL A PERSON.

What Shall Auxiliaries Be?

By Eleanor Bockelman

THERE is some imaginative thinking being done these days on the value and purpose of auxiliary organizations in the church. The American Lutheran Church has decided that "auxiliaries shall be . . ." But does the church really need auxiliaries? The answer to that question depends on what we mean by "need." If we mean, "Does the church need to have auxiliaries to be a church?" the answer, of course, is "no."

However, that is the answer also to the question, "Does a person need arms and legs?" An individual doesn't need arms and legs to be a person, but he certainly can be more effective and efficient with them. Arms and and legs make it possible for him to do many of those things that his head contrives.

We can't push the analogy too far. For the person there is one kind of arm and leg that is normal—has been for all the centuries that man has been man. Anything that is different from this is abnormal—and subnormal, even at its best. But for the church there is no type of auxiliary or organizational structure that is standard. It devises its own form of organization to meet the problems of the times, and this organization may—and probably should—change from time to time as the problems change.

It's a good thing for church and auxiliary to analyze themselves now and then to see whether or not their organizational structure still is functioning adequately to meet the needs of the day. Perhaps one of the most important blessings of the merger has been the opportunity to restudy the function of the auxiliary.

After careful study, therefore, the church has decided that there are to

be three official auxiliaries: the youth organization (Luther League), the men's organization (The Brotherhood), and the women's organizations (American Lutheran Church Women —ALCW). These auxiliaries in the local congregations are sometimes known by other names, such as Hi-League, Men's Club, the Women's Society, etc. All are church-wide organizations. All have church-wide goals.

Although each organization has its own specific public, a defined membership for which it was created, they have certain functions in common. Each of the auxiliaries states in its constitution a purpose that essentially is to lead its membership into a closer fellowship with God through the study of his Word, and into active Christian service—a service that is soul-winning, soul-keeping, and soul-loving. So one of the prime functions of an auxiliary, and one that would be sorely missed if the auxiliaries were to be discarded, is to serve as a fellowship of believers.

We must admit that this purpose in itself is not different from that of the church. While the auxiliary, therefore, adds no new purpose to the church, it does provide handles by which the church can carry out its purpose.

In the informal atmosphere of an auxiliary meeting believers get to know one another in a way that is impossible through attendance at worship services and Sunday school. But even more important is the opportunity given to men, women, and youth publicly to put into words the faith that rules their hearts. By leading in Bible study, praying, preparing and presenting a program, or just in discussing Christian issues, the members experience the strengthening of their convictions that comes only from expression. And for those who are not articulate there is a similar strengthening that comes from listening to other laymen—people without formal theological training—witness to their faith.

The neophyte finds it easier first to pray aloud or to talk about soul affairs among friends—people who believe as he believes, people who will not dissect his statements nor attack them with the willful bias of the skeptic.

And so the teen-ager who stands before a group of other teen-agers and talks about what Christ means in his life; or the woman who for the first time really digs in on a Bible study for her circle; or the man who casually tells an absentee about a meeting he missed—all are toddlers hanging onto a hand or a skirt or a table while the jello in their knees firms up. Eventually confidence will conquer the quaking, and our toddlers will step up and step out to talk about Christ and his way with schoolmate, parent, spouse, neighbor, and the man across the way.

This writer will never forget an experience of several years ago at a Luther League convention at Cornell University. With only a couple hours of advance notice three teen-agers were asked to talk for five minutes on "What Christ means to me." The hush that swept over that audience of over 3,000 as these three young people in a moving and yet dignified way bore witness to their faith gave testimony also to the fact that teen-agers can talk meaningfully about the things of the Spirit.

One of the chief functions of an auxiliary such as the Luther League is training for churchmanship. Some of those on this picture, which was taken several years ago, are now pastors and other leaders in the church on a local as well as a national level. No doubt some of the incentive came from the opportunity to hold office in their youth organizations.

Providing a fellowship is one of the basic functions of the auxiliaries. Another is training in churchmanship. An example of this role of the auxiliary was the constituting convention of the Luther League, held at Milwaukee last August. At this convention this auxiliary literally constituted itself. Article by article, section by section, paragraph by paragraph, and almost word by word, the leaguers took a proposed constitution, examined it, accepted, revised, and substituted until no one could doubt that the new constitution was written the leaguers themselves.

The benefits to be derived throu the years by such a procedure are o vious. Youth who explore their w into adult church life by poking a probing, whacking and wedging th own clay are potential pillars w which to reckon.

Since education should result in tion, another important function the auxiliaries is to provide chann through which the members can press their Spirit-fed concern by ing things. On the local level t auxiliaries assume certain responsi ities. Youth may assist in nursery ca or serve as parking lot attendan they are encouraged to serve as assi ants in the Sunday school staff.

Conscious that they still are in t learning years, youth neverthel clamor for recognition as part of t church today, not just tomorro They plead, "How can we learn if are ignored? How can we becon trustworthy if we are never tested And so, basic to the whole progra of the Luther League is the empha on making the league part and parc of the life of the local congregatio Whether it is an evangelism crusad a stewardship visitation, or calling the sick and inactive, the leaguers a encouraged to participate at least a youth to youth basis.

The ALCW usually assumes th "mothering" and "housekeeping" ser ices needed by the local congreg tion: nursery, kitchen, meal serving

name a few. This is by no means they do, but in the average congregation these are things that need be done and the women's auxiliary the logical group to do it. The otherhood does such things as aintain the church property, assist idows of the congregation with me maintenance problems, provide ansportation for youth groups and e shut-ins, and supervise Boy Scout oops and other boys' work. Increasgly, all auxiliaries are recognizing at these tasks are no substitutes for eir evangelism obligation.

t is impossible in this article to give detailed description of the work eing done by each auxiliary. But let s cite one example for each organiation, illustrating how the auxiliaries ndergird the work of the ALC:

Each summer a number of young eople are selected (they volunteer) o give a major part of their summer acation to making evangelism surveys in selected areas throughout the hurch. Day in and day out these oung people make surveys, train othr youth people in making evangelism alls, and otherwise seek to build the ocal parish. They do it without pay, pon invitation of the local congregaion.

The ALCW, in addition to studying the work of one department of he ALC each month, has Bible study s its major emphasis—that the wom-n may better *know* the will of God; nd stewardship—that they may *do* is will. In the "doing" department he women have set for themselves a goal of contributing $1,500,000 to various benevolence causes. Another example in the "doing" department is the sewing that women are doing for World Missions.

As for the Brotherhood, one of the more challenging concerns of the men is that of ministering to men in penal institutions. Men who have served prison terms or youth who have been in trouble with the law need to have someone take an interest in them. It is not always easy to sponsor a parolee. There are many problems involved. Yet the Brotherhood is undertaking to encourage and train the men of the church in this type of lay ministry. Innumerable local Brotherhoods are holding regular services in prisons.

It is true that the example of the work of the three auxiliaries cited could also be done by a congregation without auxiliaries. None of this work is specifically within the scope of an auxiliary rather than the church. Yet the fact remains that the auxiliaries have become the handles by which the work is done.

What shall auxiliaries be? Or rather, what are they? They are arms and legs of the church.

Sometimes organizations of a local congregation are tempted to go off entirely on their own without any regard for the program of the church. They would do well to remember that just as arms and legs are useless if detached from the body, so the auxiliaries also do not serve their intended function unless they are attached to the church.

Auxiliaries . . . from page 13

higher. But admittedly education was not. In the village where the preacher lived, eight miles south, there were probably not more than four people who had the equivalent of a college education. The preacher had one, plus seminary; the school principal (I cannot recall that there was a "superintendent") might or might not be a college graduate; the doctor, of course, was, and possibly the town dentist. But that was it.

The important point (and what makes all this reminiscing germane) is that, while the synodical constitution of that day did not say that "auxiliaries shall be . . . ," yet auxiliaries *were,* exactly the kind needed at that time and in that place—which leads to the nub of this article, to the point its writer thinks may make sense of the *why* of auxiliary existence in the churches of the '60s.

Now let's bring the reminiscing up to date. The preacher's son who clop-clopped along to ladies' aid and young people's society behind the parsonage broncos 45 to 50 years ago revisited the scene of his boyhood not long ago. The church building is the same, only enlarged and made more modern. Those who were the boy's elders sleep peacefully in their appointed family lots in the shadow of the church. The boy's contemporaries are like the boy—considerably more corpulent, distinguished chiefly by white hair or no hair at all, deeply interested in grown-up children and growing-up grandchildren. In fact, a full generation—almost two—has passed by.

Dr. Malmin was editor of *Lutheran Herald,* and now is editor in chief of Augsburg Publishing House.

Now the life of the congregation is altogether different—and so are the auxiliaries. Because auxiliaries still *are.* The old ladies' aid has become a women's missionary federation and is about to become a unit of the American Lutheran Church Women. The young people's society is a Luther League. And there is a thriving Brotherhood.

It is all being done "according to the book," the book, that is, of 1960, a book which has been written to suit the needs of 1960. Just as the auxiliaries of 45 or 50 years ago were conducted according to the "book" (unwritten in those days, of course) which suited the needs of those days.

So there you have it. The "why" of "auxiliaries shall be" is pretty constant, whether it is written out in a church body's constitution or not. The "how" is a changing thing, changing with the needs of its days. In that respect it differs from the congregation. That is a divine institution to which God has entrusted "the ministry of reconciliation." To it have been given the Means of Grace, Word and Sacrament, and, while of course methods and techniques change, basics do not.

Everything else connected with a congregation's life is "auxiliary" to it. "Auxiliary" simply means "helping." An auxiliary is an adjunct to rather than a part of a congregation. There have been times and places where an auxiliary was hardly even an adjunct to the congregation to which it supposedly was auxiliary. I remember a ladies aid which was an end in itself and whose leaders rather resented the fact that the pastor thought its life should center in the life of the congregation. However, that has become less and less common.

This, then, is the reason that in the American Lutheran Church "auxiliaries shall be . . ." Now, as always, the congregation carries on its entrusted task: it administers the Means of Grace, it proclaims the ministry of reconciliation. And then it musters around its standard its members—first as participants in the divine gifts it has; next as helpers in carrying on its ministry.

Thus it comes about that everything which is undertaken in the name of and for the cause of the congregation is auxiliary to it. Let there be organizations—not as many as you please, but as many as the congregation shall be in need of. But let them always be auxiliary to it.

Members of the class studying about God made use of a variety of materials and methods to create something that would express what a certain idea meant to them.

Class

An experiment in Christian education developed high motivation for learning in high school students.

THIS is eternity." The teenage boy held up before the class a piece of styrofoam in which were set two pocket mirrors, facing each other. When you looked in one you saw the reflection of the other—in which you saw the reflection of the first one . . .

Teenagers in another class were actively criticizing the Sunday schools they had known, and suggesting how they might be improved—if not done away with. Members of a third group were reading excerpts from the writings of the noted atheist, Bertrand Russell, in order to learn what grounds atheists have for their beliefs.

Still another class did nothing for several periods but try to determine among themselves their purpose for meeting. Finally, they called on the teacher —who had been present but silent—for guidance. Members of all the classes found themselves discussing their Christian faith as never before, not only during class but also in evening bull sessions—and even asking for more class periods.

This was an experiment in Christian teaching. The Rev. Harlan Norem, ALC parish education staff member, spent three weeks at Augustana Academy, Canton, S.D., to test some new ideas for teaching Christianity to high school students. Before continuing with plans for new curriculum materials, parish education personnel wanted certain questions answered to see whether the theory expressed in their foundational principles was workable. How could students be motivated to study? Could they become directly involved in the learning process? What would happen if they chose their own subject matter? The project was planned mostly by Mr. Norem and the Rev. Gordon Smedsrud of th Department of Youth Activities.

Eight regular academy classes and a ninth sem nar group took part in the experiment. First the were asked whether they would prefer to gain in formation or attitudes. After discussion, the studen agreed that attitudes were more important. As on of them said, "If we have the right attitude we ca always get the correct information. If we have wron attitudes, no matter how much correct informatio we have we'll only put it to wrong use."

With this purpose in mind, the students began t outline their course of study. Each class was give a list of 15 topics from which they were to selec one they would like to study. Five groups chos "What is the meaning of sex?" Other choices wer "How can I know that God is real?" and "What means to be a Christian."

Then, instead of the instructor "thinking up adu questions and spoon-feeding adult answers to th class," class members began listing questions the wanted answered about the topic. Some of the ques tions were, "Can you prove there is a God?" "Hov can we tell our God is the only one?" "What reaso does an atheist have for his belief?" "Is sex mor than biological?"

From the questions raised, instructor and student formulated an outline of study. This outline wa kept before the class throughout the study.

The instructor avoided giving direct answers t the questions. He supplied information when re quested, and when other sources were not readil available. Students were told to find answers i various sources, including books such as Russell

That Click

After students explained to the class the symbols they had created, other members raised questions in order to be sure they understood the ideas expressed in the symbol.

y Rolf E. Aaseng

nd in magazines. They reported their findings and hen talked about them in class—and after class, as vell. This was intentional. As Mr. Norem says, "The Holy Spirit doesn't do all his work in the class eriod."

At the beginning of the course, each student was given a blank notebook and told to write in it questions that came to his mind or whatever seemed significant during the study. Some students wrote much; others little. The journals were not examined by the instructor except when some students showed him selected pages.

In some classes the students wrote a statement at the conclusion of the course summarizing how their attitudes had changed. The statement began, "As of now I believe . . ."

The class studying about God were told to choose an abstract term, such as "faith," "God," or "eternity," that they would like to understand better; and to use any available source to find out its meaning. Then they were given an assortment of raw materials, including yarn, paint, spools, wire, paper, etc., and told to create something that would explain their understanding of the term without using words.

The eternity symbol mentioned above was one result. One girl brought in a large rock on which was a small figure of a man, to represent her conception of faith. Students explained what their symbols meant; then the class discussed the points of view that came to light. The exercise gave new insights to all and uncovered some mistaken notions of Christian concepts. (See cover picture.)

In all classes, students were encouraged to express themselves freely and to raise questions that some might consider out of order in a church school class. This led to the criticism of Sunday schools. Incidentally, the negative reaction to Sunday schools seems to indicate the need for new approaches.

"We want to hit the kids where they are living," explains Mr. Norem. "To teach them what may someday be valuable to them is like selling real estate on the moon. It has to be relevant now. And theology really does touch teenagers where they are."

The results of the experiment are difficult to evaluate, especially since it was concerned primarily with attitudes. Class members obviously had a high motivation to study, perhaps because they were studying what really concerned them; it was not just objective information. They were certainly involved in the learning process, and let the whole campus know what they were doing.

The students admitted that they began to think about their Christian faith as never before. Discussions indicated that most of them had inadequate and stereotyped ideas of what it means to be a Christian. And some at least made personal decisions or changed their attitudes. "Do I ever have a healthy respect for my own sex now!" one girl exclaimed at the end of a discussion. Probably most important was that Christian faith was made more relevant to daily life. One boy commented as he walked out of class, "Well, now I know we're talking the same language."

To what extent the approaches tested will be used in future curriculum materials, or whether they will prove to be applicable to Sunday school situations cannot yet be said. Perhaps the experiment will have had value if it encourages some teachers to try new ways of teaching old truths.

Alcoholic . . . from page 11

him praying only for knowledge of his will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Fred now applies the principles of the 12 Steps to his everyday life. He has been married for 10 years. He and his wife have been blessed with two children who are happy to know that every Thursday evening Daddy goes to A.A. meeting. Since he has gotten help from A.A., he has become a faithful member of the church.

Eight years ago I married an alcoholic, meeting him after he joined the A.A. Many people doubted the wisdom of our marriage, but I knew from my brother's experience that once a person accepted A.A. he or she is not the same person that he was before. He is sincere, humble and honest. Many of these people who have recovered in A.A. now live in a close relationship with Christ, the Son of God. For this reason my life with Jay is a full and happy one. He also is actively engaged in the work of our church.

Each morning an A.A. man or woman figuratively places his or her folded hands on the window sill of God's universe and asks him for power to stay sober just for the next 24 hours. As evening closes in and the curtain of stars passes over the heavens they thank him again for helping them keep their sobriety for just another day.

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matt. 6:34).

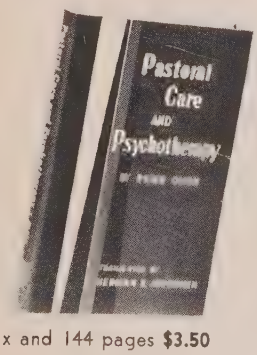
This is my story—with its happy ending. As soon as the men and women of A.A. regain their sobriety, the tangled web of their lives gets straightened out. They become dedicated to helping their less fortunate fellowman who still has that uncontrollable craving for drink.

Not all "pigeons" accept the program, but those who do make the work so gratifying that it is worthwhile. What greater reward is there than to see someone's life restored as it should be.

Our parents' golden years have become happy ones and our homes are alive with faith, contentment, and joy.

Yes, miracles do happen!

'Practical and Inspiring,' writes E. G. Homrighausen, dean of Princeton Theological Seminary, in a review of PASTORAL CARE AND PSYCHOTHERAPY by Peder Olsen appearing in the magazine "Pastoral Psychology."



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E. G. HOMRIGHAUSEN, *dean of Princeton Theological Seminary*

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MAN OF GOD

*Eivind Berggrav, God's Man of S pense** is "an intriguing story t makes for fascinating and profita reading," says E. E. Ryden in a view of the book in *Christianity day.*

"Most of us," writes Dr. Ryd "know something about the heroic r that Eivind Berggrav, bishop of O played in the resistance moveme during the Nazi occupation of Norw in World War II, but we have lit knowledge of the formative years this man and of the spiritual strugg that helped mould a man of G who in the day of crisis stood firm a rock.

"It is this period in the life of Bi op Berggrav that forms the most luminating portion of Alex Johnso fascinating book.

"After 11 long years of doubt, d ing which he refrained from H Communion, it was the Lord's Supp itself that furnished the final soluti to the many questions that troubl the future bishop's soul . . . 'T whole maturing process.' the auth goes on to say, 'had been a gradu resolving of the tensions within hi All the sentiments, thoughts, discu sions and experiences had unconsciou ly united into something organic wit in him, so that he did not sense faith until it had become a realit Thus it seemed clear to him that fai is neither thought, nor emotions, n intellect, nor sentiment, but activity a *function* within the soul, accom plished not by oneself but by Go

"After light had dawned on his ov soul, Berggrav became particular helpful to those who were 'searchin However, he could never quite forg that he himself had doubted so lon and that the 'eager ones' had nev been able to help him. He neve therefore, tried to 'push others in faith. He *drew them*—slowly.'

"How he finally became a count parson, then a bishop, and finally spiritual leader to all of Norway du ing the dark days of World War forms an intriguing story that mak for fascinating and profitable reading

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EDITORIALS

Fat, Thick, Sleek, and Kicking

What has the high standard of living to do with our spiritual life? What is the problem of the church in an economy of plenty? What is the problem of the "Christian" West in comparison to that of the East? These questions may well be asked by all Christians. If we can find a good answer to some of these questions, it might influence stewardship in the church mightily.

It is well known that the West, and especially the United States, has an economy of plenty. The rest of the world has an economy of scarcity. If we ask which economy is the most easily managed, the answer may well be, the Russian. An economy of scarcity can be solved by securing more machines and employing better methods. It is more difficult to solve the economic problems in the United States. We have all we need.

It is true that there are people here and there who are still in need, but the fact is that we are generally well off. The solution often proposed is that we must increase our economic strength by using more for ourselves. If a family has one car, it should strive to get two, and then one for every member of the family. Place one TV set in each room—that will help the TV industry.

When we get so satiated that we cannot put more TV sets into our house and when every member has a car, the difficult and haunting problem is that we may be choked in our own wealth.

What is the problem of the church in an economy of plenty? One answer (is it the right one?) may be found in Deuteronomy 32:15: "But Jeshurun waxed fat, and kicked; you waxed fat, you grew thick, you became sleek; then he forsook God who made him, and scoffed at the Rock of his salvation."

Is this the problem of our economy not only in society but in the church? Have we become fat, thick, and sleek? Is that why we are kicking? Is that why we have lost our first love? Jesus also has something to say about that when he maintains that it is difficult for a rich man to enter the kingdom of God.

The church as well as society must hear the voice of God if it is to move in the direction of any solution. But is the voice of God being choked in our affluent society? Has it come to the point that the Word of God is "choked by the cares and riches an pleasures of life" (Luke 8:14)?

Amos spoke to a very materialistic society. The were an affluent people who always tried to get th best for themselves. But God said, "I will smite th winter house with the summer house; and the hous of ivory shall perish, and the great houses shal come to an end" (Amos 3:15). They were at eas in Zion. Fat, thick, and sleek!

Have we Christians today not fallen for the gos pel of materialism? Do we not in our hearts agre with modern advertising when it preaches to u the need for more material things, and the powe and joy that come with a still higher standard o living?

How do we inject self-denial into our life so tha we really become good stewards? Has the spirit o affluence also choked the spirit of self-denial? Ha it choked the spirit of service and stewardship? W build costly churches and parish houses, and w spend thousands of dollars on beautiful equipment while men are lost in the wilderness of modern life

Can we stand affluence? Will we be completel choked in prosperity? Khrushchev has said that h will bury us. We may ridicule this statement. Bu perhaps he is a true prophet on this point. If w do not learn to use our material wealth on other and not on ourselves, the Russians or some othe people with an economy of scarcity may be use by God to punish us.

We may die being fat, thick, and sleek, becaus we are kicking against God.—J.M.J.

You Can Turn Back the Clock

One of the most common ways to justify—or a least rationalize—our changing with the times is t repeat the age-old adage, "You can't turn back th clock." Children begin dating at 11 and 12 instea of 16 or 18 because that's what's being done thes days, and "you just can't turn back the clock."

More and more power is falling into the hands o the federal government, and there's just nothing you can do about it, we are told. That's the trend o the times, and "you can't turn back the clock."

Society is becoming more and more complex, and so the organizational structure of the church mus become more and more complex also—with commit tees within committees and meetings upon meetings We may regret the trend, but we excuse ourselve because "you can't turn back the clock."

The point is not whether these trends are wrong They may be unfortunate and unwise, but they're certainly not morally wrong. The point is, where

did we ever get the idea that you can't turn back he clock? Why can't you? People do it every day. But, of course, the old saying didn't refer to a iteral turning back of an actual clock. Nonetheless, vhen you begin with a categorical statement that ou can't do something—even though you are using figure of speech—it is wholesome to be reminded hat the analogy is probably just as inadequate as s the literal statement.

Maybe what we really mean to say is that we an't turn back the calendar. There is a difference. The fact is that the whole trend and sweep of history can not be turned back. This is the 20th century, and there is no use trying to live as though t were the 18th. Colonialism is a thing of the past, nd no matter how many eyes may be closed and ow many heads stuck into the sand, you can't ndo—much less ignore—Cuba and The Congo. To ttempt to do so is trying to turn back the calendar, nd that is impossible. And Khrushchev would do vell to remember that this applies to Hungary and East Germany, too.

But to turn back the clock is quite a different hing. Obviously, time that is gone is gone, and no imple turning back of the clock will enable anyone to live it over again. However, we are able to nd we need to check occasionally to see if "our locks are keeping the correct time." We are not swept along willy-nilly, the hapless victims of historical forces. The decisions we make help to forge history, and the Christian faith calls upon us to make decisions.

Impossible to stem the tide of history, you say? You can't turn back the clock? You can if you act before the clock becomes a calendar. The trends and tides of history don't develop automatically and overnight to their full intensity; nor are we helpless before them. They are made up of innumerable decisions that have to be made along the way.

Charles Malik said it well, when in analyzing the last few decades he warned:

"The future could redeem the past or it could confirm it. But it will redeem nothing unless the question of the inevitability or otherwise of the developments of the immediate past is first squarely and honestly faced. For either you believe that these things were inevitable, or you believe that they could have been helped. If you believe that they were inevitable—that all these developments could not have been helped—then you are already a Marxist. . . .

"I warn you, therefore, against declining to assume full moral-historical responsibility for what happened during the last two decades. The only hope is to believe, on a basis of truth and not of ignorance or sentiment, that nothing of what transpired was inevitable and that everything could have been prevented or reversed. Only by assuming radical moral responsibility can you overcome the fatalism of the Marxists.

"Taking upon ourselves the whole moral guilt of the past, believing that the present would have been entirely different if only people measured up to the historic requirements of the moment, let us now inquire into what must be done in the immediate future to reverse the trend of the immediate past."—W.B.

A Biblical Materialism

In the preceding editorial my esteemed colleague John Jensen has properly indicted the godless materialism so characteristic of our age. But there is a type of materialism that is not to be condemned. At the recent convention of the Central District, Dr. Horace D. Hummel, of the faculty of Wartburg Theological Seminary, Dubuque, Iowa, gave a forceful lecture on the subject, "A Biblical Materialism." His thesis was that the Bible teaches a kind of "materialism" that rests upon the fact that the entire world, including its material, has been created by God and hence that the sharp distinction between the "spiritual" and the "material" which we Westerners are inclined to make is not justified or biblical. The real clash between Christianity and Communism, he said, is not a clash between materialism and spirituality, but between pagan materialism and biblical materialism.

Whereas it is quite true that the lusts of the flesh, the lusts of the eye, and the pride of life will always plague us, it is also quite true that it is easy to embrace a false idea of Christianity that divorces it from life, separates the material from the spiritual, and thus becomes the opiate of the people. Dr. Hummel, whose special field is the Old Testament, gave copious examples of how the Old Testament always presents the material as part of the spiritual. In the Old Testament God promises material blessings—corn, wine, oil, land, numerous descendants. Because we have a wrong definition of religion much of the Old Testament is a stumbling block to us. Biblical materialism accepts these material gifts of God just because they are his gifts: a salvation not from this world—as we usually conceive of it—but in this world.

The word that joins together the material and the spiritual in the union which God designed is the word "sacramental." In Old Testament thought the material is sacramental of the spiritual. Just as we receive forgiveness of sins, life, and salvation through the bread and wine of the Holy Supper, so the man of the Old Testament sees God's salvation coming to him in, with, and under the material and external forms of all of God's gifts.

I have not done justice to Dr. Hummel's address. But perhaps I have, in a small measure, done for you what Dr. Hummel did for me, namely, given you something to think about when it comes to materialism.—E.W.S.

MR. EDITOR...

HELP THEM AT HOME

Sir:

Mr. Fintel tells a good story ("James Opyo, African," April 25 *L.S.*) trying to get Americans to support foreign students. How many men here in America might be in the ministry were it not for insufficient funds? We hear every day—we need more schools. Yet we're aching to bring in more (students). Let's help them in their own country, but let's support the education of our own too. If they want what Russia is offering, I doubt they would be happy with what Augustana Academy teaches.

Mrs. Rose Mary Scheid
Phoenix, Ariz.

Sir:

Dr. Syrdal is quoted as saying that the whole program of foreign student support has been "over-romanticized." At Luther Seminary, $6,000 of the student chapel offering is used to provide partial support of six foreign students. Last year three "M" clubs were formed, each of which raised $1,000 beyond the offerings. So this year we have had nine foreign students supported mainly by fellow students.

Is this empty romantics? Possibly! To whisk a man by plane from a tribal situation to the skyscraper jungle of New York can create quite an emotional impact. To care rightly for these students is a tremendous responsibility.

We American Christians are activists and should thank God for it! He frees us *from* selfishness *for* an outgoing concern for others. But in complex situations we do run risks of a too shallow enthusiasm. Let us not relent, but deepen our concern for foreign students.

Halvor Ronning
Student Ecumenical Committee
Luther Seminary, St. Paul

WHO IS SPOOFING US?

Sir:

In the *L.S.* of May 9, p. 8, it states that the National Council of Churches has received the George Washington Honor Medal Award of the Freedom Foundation for pointing up the differences between Christianity and Communism. Just who is spoofing us? In the February issue of *American Mercury* appears an article, "Are Churchmen Burying Us?" It states that the council urges us to prepare to subordinate the U.S. to the United Nations. Are they not leading us directly into the Communistic spiderweb? I cannot understand by what process some of the finest brains in all of Christianity have become so confused that they would subvert this nation to the will of the polyglot that makes up the U.N. Is it no longer fashionable to be free and American? Is it no longer Christian to hold fast to the sovereignty of one home, one nation, one God?

Is the "brotherhood of man" in one world within the capacity of human beings to achieve? Let us be realistic.

H. F. Proehl
Alexandria, Minn.

WORD MEANS MORE THAN BIBLE

Sir:

I can agree with Pastor Wolber (April 25 *L.S.*, p. 19) that when we average readers use terms like "the Word" we refer to the Bible. I cannot agree with his implied contention that the Bible does or should encompass the meaning of this term. The Word to me is the totality of God's disclosure of himself. Try substituting "the Bible" for "the Word" in John 1: "In the beginning was the Bible. . . ."

Mrs. E. W. Anacker
Bozeman, Mont.

KEEP CONTROL AT HOME

Sir:

Regarding federal aid to education it seems to me the real issue has been obscured by the religious question. I am absolutely opposed to federal funds being alloted to states for education. In my humble opinion it is wrong in principle and can only mean that eventually the government at Washington will undertake to direct and supervise education throughout the country, both policy and content. The power of the purse is always the power of control. Too many of our citizens fail to appreciate that each measure to provide for social and educational benefits in grants fro the central government is and h been an additional step toward t welfare state. Together they are abo to destroy the basic concept of go ernment upon which this republ was founded—a union of states wi personal rights and the rights of loc self-government guaranteed.

Elmer E. Abrahamson
Chicago, Ill.

Sir:

I'm surprised there hasn't bee more editorial comment on the stron TV presentation of Dr. Hoffman se eral weeks ago against federal subs dizing of parochial schools. We a in grave danger of being forced t pay our tax dollar to subsidize a alien autocratic church system.

J. Melville
Suitland, Md.

CHANGE BARBERS, KARL

Sir:

In the Twin Cities and elsewher there are decent and respectable ba bers, and the next time Karl Olssc needs their service (May 6 *L.S.*), suggest he seek out one of these, an then perhaps have something decen and uplifting to write about.

E. C. Meyer, pastor
Aitkin, Minn.

A CORRECTIVE STEPPING STONE

Sir:

I am writing in answer to M Thompson's letter (May 9 *L.S.* Most people that I have heard com ment on the new *Service Book an Hymnal* either don't want to pa with old things or just don't kno what they are talking about. M Thompson feels that the introductio of the SBH had something to do wit the merger. *It did not.* It was intr duced way before the merger. Eigh synods worked on it.

We must not accept this hymn "just because the majority do," b because it is mainly a correction errors that crept into the liturgy. Soo 5 million people will be using th SBH. This means that when you wo ship in another Lutheran churc there will be a good chance that the will be using the same service. Thre settings are better than the 8 or 1 we had before. This red book ca serve as a stepping stone to futu mergers.

Frank Grimsinger
Dubuque, Iowa

FOR THE WASTE BASKET

Sir:

I would like to give Mr. Larson and Mr. Thompson (May 9 Mr. Editor) a pat on the back. The new STANDARD goes in the waste basket in 10 minutes. Nothing to read in it now. A 16 year old boy could do a better job.

RUBEN ART JACOBSON
Spring Valley, Minn.

Sir:

I enjoyed the article "New Frontiers for the Rural Church" (May 9 *L.S.*). More churches should analyze their area and be more aware of the effectiveness of the church rather than the efficiency. Thanks to Ronald Larson for his letter. I share his opinion.

JOHN L. STENTOFT
Poplar, Mont.

LET'S HAVE MORE

Sir:

We would like to express our appreciation for the fine article on prayer in the May 9 issue. It is food for our souls. We suggest having many more articles of a deep spiritual content in everyday language.

Mr. and Mrs. EARL EGESDAL
Elmore, Minn.

Sir:

I was heartsick at the person in N.D. who wrote "A Foolish Backward Step." I thank God and a number of devoted souls that had enough courage and foresight to seek and gain a merger. I am looking forward to more mergers.

GEORGE P. DORN
Omaha, Nebr.

PULL THE WEEDS FIRST

Sir:

In regard to "Let's Plant Grass" (May 9 *L.S.*), there comes a time in every crisis when it is not enough to just be "pro," you must also be "anti." The grass she spoke of won't be there long unless she has first decided to be anti-weed. Just because the grass is good and the weed evil does not declare victory for the grass if those tending it are lethargic. Haven't we let the grass grow under our feet long enough? There are many organizations that are not out to "witch hunt" but to inform and instruct.

BONNIE JAN BELL
San Anselmo, Calif.

As you take that Important Step

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Convention . . . from page 10

amount of $550,000 have been received from the "Fellows" of the college. He explained that to be a Fellow one must make a pledge of $1,000, payable over five years.

Dr. Elwin D. Farwell, dean of the college, said that over 200 students have already been admitted to the college, which opens next September. Of the 26 full-time faculty members thus far appointed, 13 hold the doctor's degree.

All of the convention offerings were devoted "to our great pioneer project, California Lutheran College."

Seminary Cooperation Urged

No little interest was also shown in Pacific Lutheran Theological Seminary at Berkeley, Calif., a ULCA institution. The district noted that an increasingly large proportion of the students at this seminary are members of ALC congregations and that this situation will probably continue as pre-theological students are trained at California Lutheran College. Dr. George H. Muedeking, an ALC pastor, is on the seminary's faculty; and Dr. Gerhard H. Lenski, another ALC pastor, has served on its faculty.

Recognizing that any proposed working relationship with this seminary "should include exploration of possible policies relating to administration, faculty, and support of the seminary," the district resolved to memorialize the Church Council of the ALC to expedite the exploration of possible cooperation with the school.

At the service on Wednesday night Dr. Gaylerd Falde, district president, installed as full-time executive vice-president Dr. Walter H. Hellman. Dr. Falde also noted that Dr. Hellman will soon observe the 40th anniversary of his ordination.

In other actions the delegates—

• Declared themselves "vigorously opposed to any legislation, whether local, state, or national, which may make public funds available as loans or as grants for private elementary and/or secondary schools."

• Urged the district's pastors in California to bring to the attention of their congregations for appropriate support a bill introduced into the California legislature that would establish and finance an interim committee to investigate the Hollywood moving picture industry in view of increasing abuse of sex, morality, and Christianity.

• Requested the ALC's Division of World Missions to "find some way to locate funds" for the support of the World Brotherhood Exchange program administered by Pastor Conrad Braaten until the office can become self-supporting.

• Memorialized the ALC to establish a chair of World Missions on each of the faculties of its theological seminary, and memorialized the Board of Theological Education to recommend to the theological seminary of the ALC that there be a regular exchange of professors between this seminary and the faculties of the related theological seminaries of the ALC on its world mission fields.

District Sets Town-Country Aids

Concern over the problems being caused by shifts in population was evidenced at the convention of the Southern Wisconsin District, held May 15-17 at LaCrosse, Wis. The convention followed up a recommendation of District President Myron C. Austinson by establishing a Town and Country Committee. The committee was directed to aid the ministry of the church in rural and sma town communities by studying prob lems, providing resources, and callin attention to opportunities.

In his report to the convention, D Austinson called for increased inte est and action in government affai by Lutherans. Subsequently the co vention adopted a resolution askin that information regarding pendin state legislation be made available t pastors.

The convention approved a distri budget of $71,437, including an ite of $12,255 for the Wisconsin Luthe an Student Foundation. It also re ommended that congregations co tribute a minimum of one dollar pe confirmed member to the Luthera Welfare Society.

After a discussion, a proposal t distribute a district paper to all mem bers of congregations was defeate The paper will be made available t pastors and congregational leaders.

Automation Approved

A series of reports from standin committees occupied a major part o the convention program. The researc and social action committee went o record as approving automation, an encouraging industry to set up re training programs for workers di placed by automation. It also e pressed a concern that too easy cred

It's "official" now. Workmen have changed the sign on church headquarters in Minneapol to "The American Lutheran Church." The four-story building at the corner of Fifth Stree and Fifth Avenue formerly served as the headquarters for the Evangelical Luther Church, one of the three bodies that merged to form the ALC. A part of the building occupied by Augsburg Publishing House, which has just completed a new additio

and misleading advertising were creating an imbalance of spending.

This committee also encouraged county and church to make greater efforts at reconciliation in the 60-day waiting period before divorces are granted. It also asked that clinics on marriage and divorce counselling be set up for pastors.

Another recommendation was that a church representative be present in the state capital to keep the church informed on legislative actions.

ALC Ready "to Confer"

One year after its founding, the American Lutheran Church looks toward "a more inclusive Lutheran household of faith than what we now have," said Dr. Fredrik A. Schiotz, ALC president, in a radio broadcast on Pentecost Sunday (May 21).

"I believe that in this church . . . (the Holy Spirit) has given us a worthy instrument through which we may proclaim the Gospel in word and deed in this generation," said Dr. Schiotz.

"There are a few who hesitate to give thanks for the American Lutheran Church for they say this union was not inclusive enough," said the church president.

"Do we hesitate to give thanks for the life of a promising youth just because he may not be a full-grown man?"

Dr. Schiotz stressed the fact that the ALC has declared in its Articles of Union that the Church Council shall "continue official negotiations already established by the uniting churches, and shall stand in readiness to confer with any or all Lutheran churches with the unification of all as an objective."

"This declaration is a confession that we anticipate and look to the Paraclete of God to lead us into a more inclusive Lutheran household of faith than what we now have," he declared.

Chatauqua Opens This Month

The annual Lutheran Chatauqua at Lakeside, Ohio, will open the evening of June 25 with a presentation of *Una Sancta,* cantata written for the constituting convention of the ALC held last year.

Lutheran church choirs from the Cleveland area, augmented by choirs from the Sandusky, Fremont, and Port Clinton areas, will present *Una Sancta* under the direction of Robert Meresko.

The chatauqua program during the following week will feature the Rev. Marcus Gravdal, Eau Claire, Wis., as inspirational speaker, and Dr. Theodore Liefeld of the Columbus seminary, as Bible study instructor.

The program for youth groups will be under the leadership of the Rev. David Wolber, Sandusky, Ohio. The Rev. Reginald Holle, Detroit, Mich., is chatauqua chairman.

Program information can be procured by writing to the committee at 823 Wylie Ave., Toledo 9, Ohio.

Among the Churches

MIDWEST

Pictured in front of the newly-dedicated parsonage of the Illinois District are, left to right, Pastor Arthur Knudsen, secretary of the building committee; District President and Mrs. Elmer A. Nelson; and Dr. Elmer Hjortland, district vice-president and chairman of the building committee.

● Christ Church, Warren, Mich. (Pastor Donald Niehaus), a package mission of the ALC, dedicated the first unit of its church plant on May 7. The church has acquired a seven-acre tract.

● Faith Church, Washington, Ill. (Pastor R. E. Comnick), dedicated the first unit of a church on April 23. More than 4,000 hours of labor were donated.

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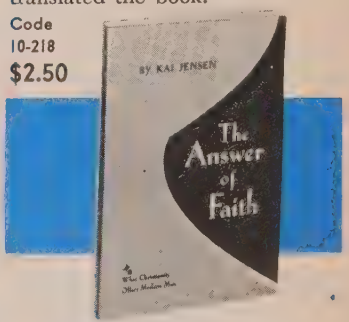

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CANADA

● Lutherans of greater Vancouver have cooperated in producing a publicity folder that lists all Lutheran churches in the area. Thirty-four churches are listed, ten of which are ALC congregations.

UPPER MIDWEST

● An Augustana Lutheran congregation at Sayner, Wis., will have its first full-time pastor this summer because of the close cooperation between the ALC and Augustana. Begun and served by Pastor Paul A. Roe, Calvary Church, Minocqua-Woodruff, Wis., the congregation was relinquished by the former ELC when it was discovered that the Augustana church had an interest in serving the field with the nearby Conover parish.

● Redeemer Church, Great Falls, Mont. (Pastor Richard M. Waag), dedicated its first unit on April 23. The congregation was organized on Christmas Day, 1960.

● Grace Church, Lewiston Orchards, Ida. (Pastor E. C. Fritschel), dedicated new education and worship facilities on April 30.

OHIO-EASTERN

● St. Paul Church, Toledo, Ohio (Pastor C. Umhau Wolf), witnessed a unique presentation on May 14 when a brother and sister received the highest church awards for Scouts. James and Sue Rickerd received the awards at a regular service of the congregation.

● Trinity Church, Westbrook, Me. (Pastor Allison A. Hansen), dedicated a new parsonage and a parish house on April 30. The church has been remodeled and redecorated.

● A member of First Church, Portland, Me. (Pastor Walter Baertschi), has received the first Lamb Award given to a Lutheran in Maine. Recipient of the award, given for distinguished service to boys, is Michael C. Anthony.

Obituaries

The Rev. H. W. Lindemann, Ph. D., 77, died at his home near Woodville, Ohio, on May 2. Dr. Lindemann served congregations in Burlington, Wis.; Golden, Ill.; Woodville, Ohio; and Avoca, Wis. He served as editor of the *Kirchenzeitung* and of the *Lutheran Worker*, and was a member of the board of directors of the former Woodville Normal Academy.

The Rev. Elmer S. Nicholson, 71, died in his home at Titonka, Iowa, on April 27. He served Illinois parishes at Harvey, Ohio, and Somonauk, a a parish in Hammond, Ind. He a served as a missionary to India three years, and as superintendent the Lutheran Homes in Muscati Iowa.

The Rev. Emil W. Matzner, D. 73, Dubuque, Iowa, died on May following a heart attack. Born Plankinton, S.D., he served Beth hem Church, Toledo, Ohio, and Martin Church, Marine City, Mic He held the office of president of t Eastern District of the Iowa Syn and was president of the Michig District of the former American L theran Church from 1933 to 19 In 1944 Dr. Matzner succeeded L M. Reu as professor of systema theology at Wartburg Seminary, D buque, Iowa, a position he held ur his retirement last year.

Most important of his litera works was Dr. Matzner's *To Live Christ,* a volume of sermons on t Eisenach epistles. He also wrc many articles on theological subjec

Mrs. Emma A. Wulff, 82, the w ow of Pastor Louis H. Kettner 1918) and the widow of Mr. Aug Wulff by a second marriage, died her home in Morgan, Minn., May Three of her children are in the se ice of the ALC, namely, Pastors thur R. M. and E. Harold Kettn and India Missionary Gertruth Ke ner.

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Changes of Address

Wallace H. Aos, from La Crosse, Wis., to Colfax, Wis. (Colfax).

. J. Bahuth, from 1308 S. 3rd to 411 W. South st, Shelbyville, Ill.

ule F. Berndt, from 7021 W. Melford to 4871 N. 0th St., Milwaukee 18, Wis.

onald W. Birk (newly ordained), 1715 S. Ave. , Portales, N. M. (American).

ernon J. Bittner, from 1822 La Salle Ave. to 135 Kyle Ave. N., Minneapolis 22, Minn.

William N. Durkop, from R. R. 1, Dunlap, Tex., o R. R. 1, Dunlay, Tex.

. M. Egge (retired), from Billings, Mont., to ox 283, Roundup, Mont.

Ronald J. Fallon, from 826 Clontarf to 1400 Clontarf, Topeka 4, Kan.

. Freymann (retired), from Aberdeen, S.D., to 08 Lawrence Ave., Belle Fourche, S.D.

. Gabrielsen, from Watford City, N.D., to ertile, Minn.

aul T. Gabrielsen (campus pastor), from 7525 Morgan Ave. S. to 7539 Morgan Ave. S., Minneapolis 23, Minn.

. C. Grevstad, from Madison, Wis., to Rt. 2, Cambridge, Wis. (Rockdale).

. A. Hanff (retired), from Waverly, Iowa, to c/o Miss Margarete Reu, 1133 S. Grandview ve., Dubuque, Iowa.

. S. Helgesen, from Luverne, Minn., to 3531 Steele St., Wayzata, Minn. (Minnetonka).

oy M. Hendrickson, from Storden, Minn., to 114 . 8th, Estherville, Iowa (Estherville).

owell Hesterman (missionary), from Addis Abaa, Ethiopia, to c/o Rev. Robert Spieler, 811 W. Main St., Brighton, Mich.

Robert F. Hueter (missionary), from Columbus, Ohio, to Lutheran Mission Monono, Kundiawa, . H. D., Terr. of New Guinea.

William Hutter (missionary), from Casilla 266, Bolivia, South America, to Casilla 266, La Paz, Bolivia, South America.

Hilmer C. Krause (military chaplain), from Triangle, Va., to 8000 Roxboro Rd., Norfolk, Va.

Edward Krempin, from Calgary, Alta., to 712 Bernard Ave., Kelowna, B.C., (Christ).

David E. Lee, (military chaplain), from APO 24, San Francisco, Calif., to Hdq. 57th Artillery Group, Fort Carson, Colo.

Peder Lerseth, from Adams, Wis., to Naples, S.D. (Naples and Our Savior).

Douglas E. Lindgren (assoc. pastor), from Omaha, Neb., to 819 S. 7th St., Fargo, N.D. (First).

. N. Lunde (visitation pastor), from Wittenberg, Wis., to 1417½ Charles St., La Crosse, Wis. (Trinity).

Eldon Lyso, from Rd. 84 and Argent M. R. 2, to 308 48th, Pasco, Wash.

C. S. Lystig, from 1957 Fillmore St. N.E. to 1114 12nd Ave. N.E., Minneapolis 18, Minn.

James C. Neffendorf, from Jourdanton, Tex., to 406 6th St., Floresville, Tex. (First).

Floyd A. Ohman, from Weyburn, Sask., to Box 256, Terrace, B.C. (Christ).

Henry Prieb, from Sioux Center, Iowa, to Rt. 1, Correctionville, Iowa (Salem).

Robert H. Reitz, from Sumner, Iowa, to Rembrandt, Iowa (Our Savior).

F. C. Reuter, from 326 E. North St. to 220½ S. Morrison St., Appleton, Wis.

Alvin H. Rogen (court chaplain), from Minneapolis, Minn., to 2288 Carter Ave., St. Paul 8, Minn.

John Sievert (missionary), from Lutheran Mission, Box 80, Lae, Terr. of New Guinea, to Lutheran Mission, Port Moresby, Terr. of Papua and New Guinea.

Thor Sigmond (retired), from Clearwater, Fla., to 15 Westwood Rd., Minneapolis 26, Minn.

James A. Sorenson, from Zahl, N.D., to Tioga, N.D. (First and Trinity).

Loren G. Speicher (military chaplain), from Fort Dix, N.J., to Hdq. 66th Armored Regiment, 2nd Medical Tank B, APO 177, New York, N.Y.

John H. Stender (retired), from 104 Dorris Ave. to 102 Jasper Dr., Buffalo 26, N.Y.

E. C. F. Stubenvoll (retired), from 19 15th St. to 44 Anne St., Clintonville, Wis.

Victor C. Swain, from 2100 E. 43rd St. to Our Redeemer Lutheran Church, E. 40th St. and 27th Ave. S., Minneapolis 6, Minn.

Edward I. Ulseth, from Estherville, Iowa, to Box 119, Webster, S.D.

R. T. Wanberg, from Tioga, N.D., to Box 188, Fowner, N.D. (Trinity and Norway).

N. H. Wangen (retired), from Epping, N.D. to 2005 49th Ave. N.E., Puyallup, Wash.

Thomas O. Williamsen (military chaplain), from APO 742, New York, N.Y., to Post Chapel, Fort George E. Meade, Md.

Howard W. Wolfgram, from Dundee, Iowa, to Lamont, Iowa.

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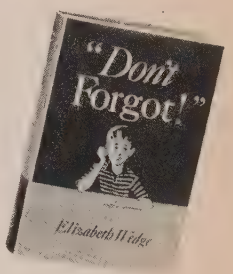

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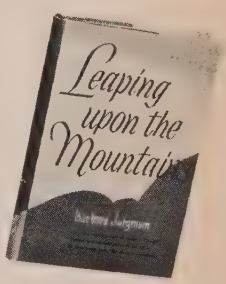

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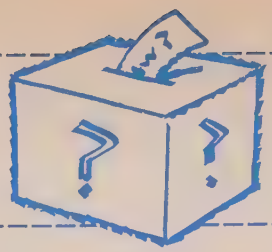

Can Pastors "Kick Out" Members?

Is it proper for a pastor to kick some confirmed members out of the church because they don't participate in the Lord's Supper or pay to their church every year?
E. Z., N.D.

Without having a copy of your congregation's constitution I cannot answer whether or not your pastor has been empowered to excommunicate members. Normally in our church this is an action of the congregation, and not of the pastor alone.

Such action is based on Matthew 18:15-17. When people act in a way that gives evidence that they are not members of the household of faith, this is a sin against the church. Not receiving the Sacrament for an extended period of time and not contributing to the support of the church could be interpreted as evidence of a lack of faith. After due pastoral care between the pastor (or some other person) and the individual alone, and after two or three others speak to him, if the individual refuses to hear the church, then he is to be "as a Gentile and a tax collector."

That means that we are to make every effort to win the person to faith. In the New Testament the tax collectors were candidates for the kingdom of God, as were the Gentiles.

If a person who is nominally a member of the church gives no evidence of Christian faith, it is the responsibility of the church to recognize that person as one who has not yet been reached by the love of God.

Often, I fear, the steps outlined in Matthew 18 are not taken. We jump to excommunication without talking with the person privately. In many instances, not receiving the Sacrament and not contributing are evidence of deeper spiritual problems which could be helped if somebody cared enough to call and see.

Our concern is not with Communion statistics or financial budgets in themselves, but always with the lives of people, that they may know God, and serve him in the fellowship of his church.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

In the Bible we read that we should not take what belongs to our neighbor, regardless of what it is. Why is it right to call a pastor from another congregation where the people would like to keep him and he is badly needed?
C. S., Tex.

I have heard of "sheep stealing" which is the description given to taking members from a congregation, but this would, I suppose, be called "shepherd stealing."

But is it really the right way to describe the way a pastor moves? Normally when this happens, a pastor receives a call from a congregation. Ths means, in effect, that he has two calls. He has one from the congregation which he is serving, and one from the congregation which wants him to come. Ultimately, with the advice of friends, including the congregation which he is presently serving, he makes the decision as to which of these calls he is going to follow, either staying where he is, or going to the new congregation.

When a pastor is called through channels that have been agreed upon by the church then we can agree that this is the way God operates to accomplish his will. Although it may be difficult for us to see a beloved pastor move, nevertheless we ought also to realize that sometimes we must sacrifice for the sake of the kingdom of God. It may be better to view this as a sacrifice which a congregation makes, rather than a theft which the other congregation commits.

Recently I went to a wedding, and the bride and groom received Communion. This surprised me. Do you think the Lord's Supper is necessary to solemnize a wedding?
A. S., Wis.

No, I don't think the Sacrament is necessary to solemnize a wedding. That, as a mere personal opinion, not the decisive factor to be cons ered. What is the nature of a w ding, and what is Holy Communi These are the relevant factors.

A wedding is a public ceremony which two people publicly consent live together as husband and w seeking the blessing of God upon t union.

Nowhere in the Scriptures is th a description of a wedding ceremo As Christian men and women ente marriage they, of course, sought blessing of God on their union. T blessing would be given by the p tor in the presence of the congre tion. Out of this early church sit tion our modern practice of chu weddings grew.

Originally this blessing of a m riage occurred at the time when greatest number of the members the church were gathered, that is, the chief worship service. This when the other occasional servi also were held, such as baptisms a confirmations. At the chief wors service the Sacrament of the Al was celebrated. So originally, wedding ceremony took place at celebration of the Sacrament.

Now, it does not necessarily foll that it is necessary, or even proper, celebrate the Sacrament at a w ding which takes place at some ti other than in connection with chief worship service. Today m wedding ceremonies are held at other time. To have the Lord's S per at such a time reverses the o inal practice. It means having Sacrament at a wedding rather th having the wedding at the Sacram

So what's the difference? At worship service there is opportun for general participation. Holy Co munion is a participation in the bo of Christ in which there is fellows with the Lord and with those w are his own through the Sacram When the Lord's Supper is given connection with the order for m riage its reception is usually limi to the bride and groom.

When the Lord's Supper is offer it should be open to all members the congregation.

Does this rule out private co munions given to the sick and sh ins? No, because their confinem prevents them from communing gether with the congregation to wh they belong. This is a condition t can scarcely be said to exist in case of a bride and groom.

Perhaps a word ought to be said here lest tempers be aroused and all sorts of other questions raised. This doesn't mean that anybody who had the Lord's Supper at a wedding is guilty of heresy, or anything like that. It does mean that we ought to take a good look at the significance of what we are doing, and not get caught up in fads, or in doing things because of unwholesome reasons.

Who or what was Urim and Thummim? C. L., Ohio

These words are found in several places in the earlier part of the Old Testament (for example Ex. 28:29; Deut. 33:8; Lev. 8:7; and as late as Ezra 2:63). Literally they mean "lights" and "perfections."

What were they? They were objects of some kind which were kept in a pouch under the breastplate of the high priest. Some suggest that they were stones marked in a certain way, possibly one stone for favorable action, and one for unfavorable. They were used as lots to be cast in determining what should be done when confronted with alternate courses of action.

The casting of lots was a common way of determining what should be done. The successor of Judas was chosen by casting lots (see Acts 1:26).

However the use of the Urim and Thummin was abandoned in Israel, apparently in favor of the advice which was given by the prophets whom God raised up among his people.

WBE from page 5

Brotherhood Exchange calls for such a sacrifice. Although most of those who will go on assignment will go at their own expense, there are some who would like to go who simply can't afford to do so on their own.

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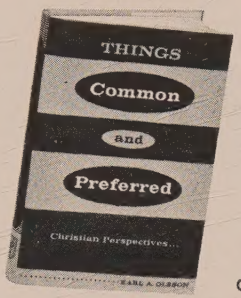

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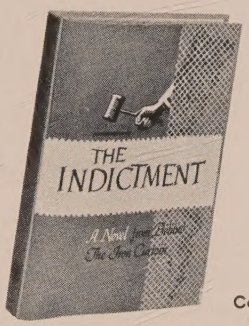

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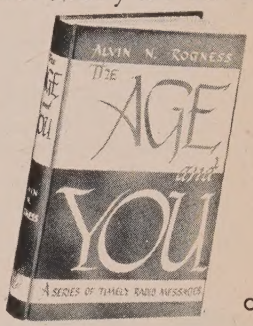

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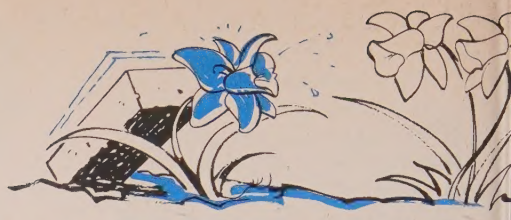
Family Size... By Phelva Hetland

Spring Musings



ALL last month my favorite flower was the fourth daffodil. Last year there were four daffodils, from four bulbs, but this year only three came up. They were larger and lovelier than last year's; but the missing one bothered me.

Then one day Mrs. Carl called my attention to some yellowish, frail leaves struggling out from under the flagstone border, on the far side. When I removed the stone, there was the fourth plant.

Two days of freedom and sunshine had it standing upright and green, and a day or two more brought forth a blossom. Not so large or perfect a one as the others, but a daffodil with the sun in its heart.

All it had needed was a fair chance. But the stone that held it down was just a part of the border to the others.

When people talk of things pushing up through the soil, I think they must have been watching rhubarb grow, as I did this spring. Those tightly-curled clumps of leaves are so big that they do literally push the dirt aside as they come up.

Every time I saw a new clump coming I was reminded of the chicks I had seen pecking their way out of their shells. Like many other people I stood for a long time before the glass-walled incubator where chicks had been put on the twenty-first day of their incubation period.

Someone behind me said, "Oh, that one's dead. There's a lot of dead ones." But I knew better. I had read the fine print on the placard which explained that the newly-hatched chicks needed to sleep a lot, and would look very unnatural for a time, but would soon be up and doing. And so they were, every one of them.

Probably no one went away from there thinking that those chicks would never amount to anything. They were ugly, but it was "the scrawny unloveliness of unfolding beauty," to quote from a story I read long ago and do not now remember at all. But that one phrase seemed so apt that it stuck in my mind, and I have found it reassuring to recall from time to time with respect to people; for it is not only physical loveliness that unfolds slowly.

Our neighbor to the south has what I call a "full-blown" method of planting. One day there is nothing but black dirt in his flowerboxes and the space between his house and sidewalk. The next day there are fullgrown plants, and in a few days the boxes are overflowing with bloom.

And still I keep on planting seeds, and hovering over the area to see the first shoot come. It's almost more fun than actually having flowers.

. . . Except for tomatoes. I did buy and set out tomato plants, because to my practical mind the beauty of a tomato plant lies in its growing tomatoes. As we used to be told, "Since you can't be ornamental, you might as well be useful."

"What tiny seeds!" Thousands of times every spring those words are spoken, and the wonder never ceases that anything can grow from so tiny a beginning.

Yet we know the life is in it, and if we want a particular plant, we must put down a particular kind of seed. So we do not plant any old seeds, or wait to see what will come of itself. —Although we can't make the seed grow we do all we can to make conditions favorable.

Early this spring I put lime and fertilizer on our little plot of grass. (Why me? Because I'm here and I like to.) The results were dramatic. But Mother's Day, as we surveyed t yard, it was humbling to see the v vering lines of places I had miss where the grass was just as sparse a pale as before.

Across the far end of the ya against the hedge, was a lush gre border of grass, the exact width of t spreader. The section next to it, scant, short, pale grass, was the s tion I had skimped on feeding l cause it *had* such lovely grass l year, better than the rest.—*That* v *last* year.

* * *

I must ask Jim if I have recall correctly what he said, "This was t coolest thing, Mom; this old lady church—her hands. It was the way s signed her communion card. H hands fascinated me.

"But it was the way she handl her ball-point that got me. She j whipped it out, click, dashed off I name, zip, put it back. I think stared. Because she was an old la You know, you just don't expect th firmness and confidence. Especia with a ball-point—"

His description reminds me of hands in a painting that was part a student art exhibit. The first tim saw it I noted only that the han were disproportionately large and arms much too long. But the seco time I came upon it the mean struck me with full force.

I saw the title, "Mary Knew," a the shadow of a cross in the distan Mary's hands, large, strong, capa hands, hung helplessly at her si with only the tension of the fing revealing the intensity of her des to help, to prevent, to *do* somethi But there was nothing she could

"Jesus walked this lonesome vall He had to walk it by himself,
Nobody else could walk it for h He had to walk it by himself."

The spiritual goes on to say "Y must walk this lonesome valley—" must every child learn to walk. Ev generation must do its own livi And parents, with our large, wo worn hands that up till now ha been so capable, must stand by.

BODY, Temple, Bride

How would you describe the church? Paul used three different pictures in his discussion of the church, which is a major theme of Ephesians. He describes the church as the body of Christ (1:22, 23); the temple of Christ (2:21, 22); and the bride of Christ (5:25ff). Through the church Christ is present and continues his work on the earth.

At the Center Is Christ

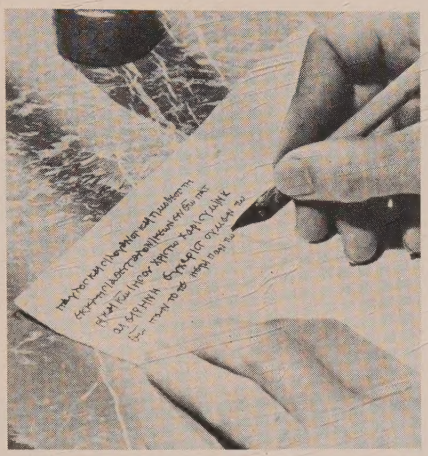
Just as Christ is vital to the church, he is also the heart of salvation. The entire history of salvation, beginning and ending in eternity, is summarized in the first verses of Ephesians. Before creation God planned to make mankind members of his holy family (1:3-6). This plan was carried out through the death of Christ for our sins (1:7, 8). The salvation thus made available was and is being made known to men (1:9, 10). Those who believe are given a place in God's kingdom now (1:11-13) and are guaranteed the full blessings of salvation in the future (1:14).

Central to the entire scheme is Jesus Christ. In these 12 verses he is referred to more than a dozen times. This is typical of the entire letter. In fact, you could outline its contents under the theme, "In Christ Jesus":

Chosen in Christ Jesus (Ch. 1)
Made alive in Christ Jesus (Ch. 2)
Established in Christ Jesus (Ch. 3)
United in Christ Jesus (Ch. 4)
Sanctified in Christ Jesus (Ch. 5)
Strengthened in Christ Jesus (Ch. 6)

Paul brings out the importance of Christ for us by calling attention to what we would be without him. "You were dead," he writes (2:1), "separated, . . . having no hope . . ." (2:12). Then comes the contrast: "But God, who is rich in mercy . . . made us alive" (2:4, 5). "But now in Christ Jesus you . . . have been brought near in the blood of Christ" (2:13).

In trying to find language to express what God has done for us in Christ, Paul gives us one of the most exalted doxologies, or verses of praise, in the Bible: "To him who . . . is able to do far more abundantly than all that we ask or think . . . be glory" (3:20, 21).



Paul's letters may have looked like this. Shown are some verses from First Thessalonians written in ancient Greek script.

He Makes Us One

Another major theme of Ephesians is unity: unity of Jew and Gentile (2:11-22), of believers with other believers (4:2ff), of believers with Christ and the Father (2:13, 14). This unity is possible and meaningful only in Christ.

This constant pointing to Christ may remind us of First Corinthians. But Ephesians is quite different from the letters to Corinth or Galatia. Ephesians is written in general terms; it doesn't discuss specific problems of a congregation. There is no argument, but a calm, carefully thought out statement of truth. It is impersonal; even the benediction is in the third person (6:23, 24). Its more peaceful tone may come from the fact that Paul wrote it from the quiet of imprisonment in his house in Rome rather than from a stormy missionary journey or parish.

The difference in style and language has caused some scholars to believe that Paul did not write this letter. In those days it was not uncommon for people to sign the name of a more famous person to books they wrote. However, the message of the book is in keeping with Paul's position as stated elsewhere. It is very similar to Colossians, and apparently was carried by the same messenger, Tychicus (6:21; Col. 4:7). The theme of justification by faith, so prominent in Romans and Galatians, is stated clearly in 2:8: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God."

More of a question is whether this letter was written specifically for the congregation at Ephesus. The oldest manuscripts do not indicate who was to get the letter; the title was probably put on by whoever gathered the letters into a book. And surely Paul would not write to a congregation where he had spent three years without sending personal greetings—and even indicating he knew of them only from what others had told him (1:15).

Perhaps this was a circular letter—more accurately a lecture written in letter form—which may have gone to Ephesus and other congregations.

The letter divides neatly in the middle. The first three chapters are a discussion of the centrality of Christ in Christianity, and of our relationship of faith to him. The last three chapters are a result of the first three; they apply faith in Christ to daily living.

A Motto for Living

In applying faith in Christ to life, Paul states various principles, including the motto of the STANDARD: "Speaking the truth in love, we are to grow up in every way into him who is the head" (4:15). He also gives instructions for particular situations: "speak the truth . . . no longer steal," etc. He deals also with relations between members of a family: husband and wife (5:21-33), children and parents (6:1-4), slaves and masters (6:5-9).

One of the more striking passages of the book, concerning the armor of the Lord (6:10-20), may have been inspired by the presence of guards in Paul's house during his imprisonment. It is interesting to note that except for the sword of the Spirit, the Word of God, the rest of the Christian's armor is for defense.

Philippians too was written from prison. As you read it, note the attitude or spirit in which it is written.

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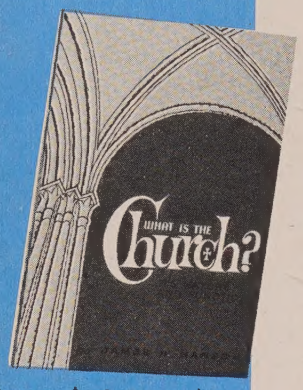

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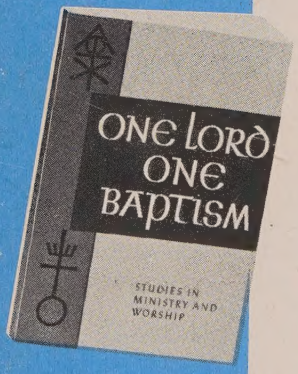

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